THE

# PRÁKṚITA-PRAKAŚA:

OR,

THE PRÁKṚIT GRAMMAR

OF

# VARARUCHI,

WITH THE COMMENTARY (MANORAMÁ) OF BHÁMAHA.

## THE FIRST COMPLETE EDITION

OF THE ORIGINAL TEXT, WITH VARIOUS READINGS FROM A COLLATION OF SIX MSS. IN THE BODLEIAN LIBRARY AT OXFORD, AND THE LIBRARIES OF THE ROYAL ASIATIC SOCIETY AND THE EAST INDIA HOUSE.

WITH NOTES, AN ENGLISH TRANSLATION,

AND INDEX OF PRÁKṚIT WORDS; TO WHICH IS PREFIXED A SHORT INTRODUCTION TO PRÁKṚIT GRAMMAR.

BY

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SECOND ISSUE.

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TO

HORACE HAYMAN WILSON, Esq., M.A., F.R.S.,

BODEN PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF OXFORD,
ETC., ETC., ETC.,

IN GRATEFUL ACKNOWLEDGMENT OF ALL THAT HE OWES TO HIM,

AN OXFORD PUPIL

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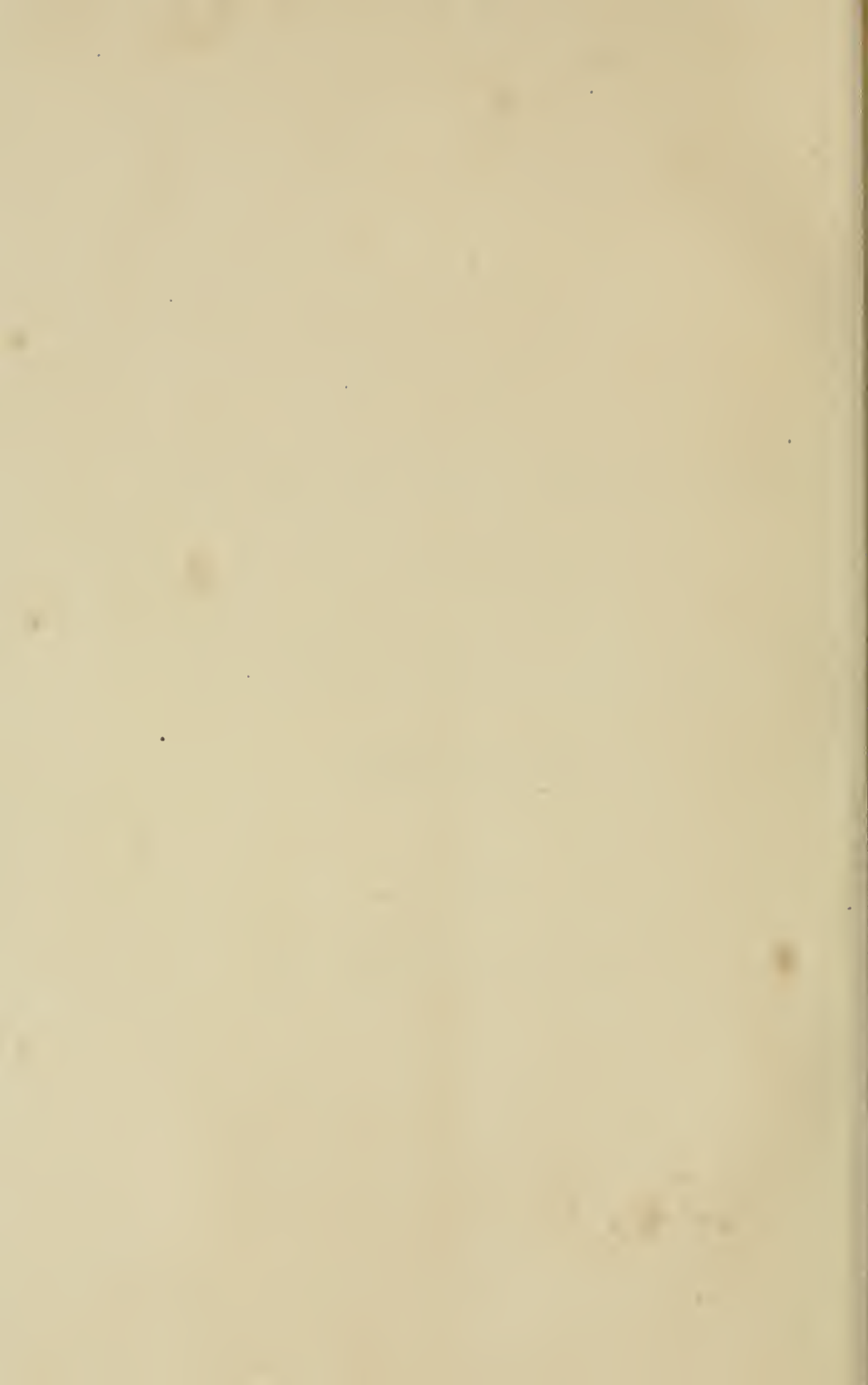

## ADVERTISEMENT TO THE SECOND ISSUE.

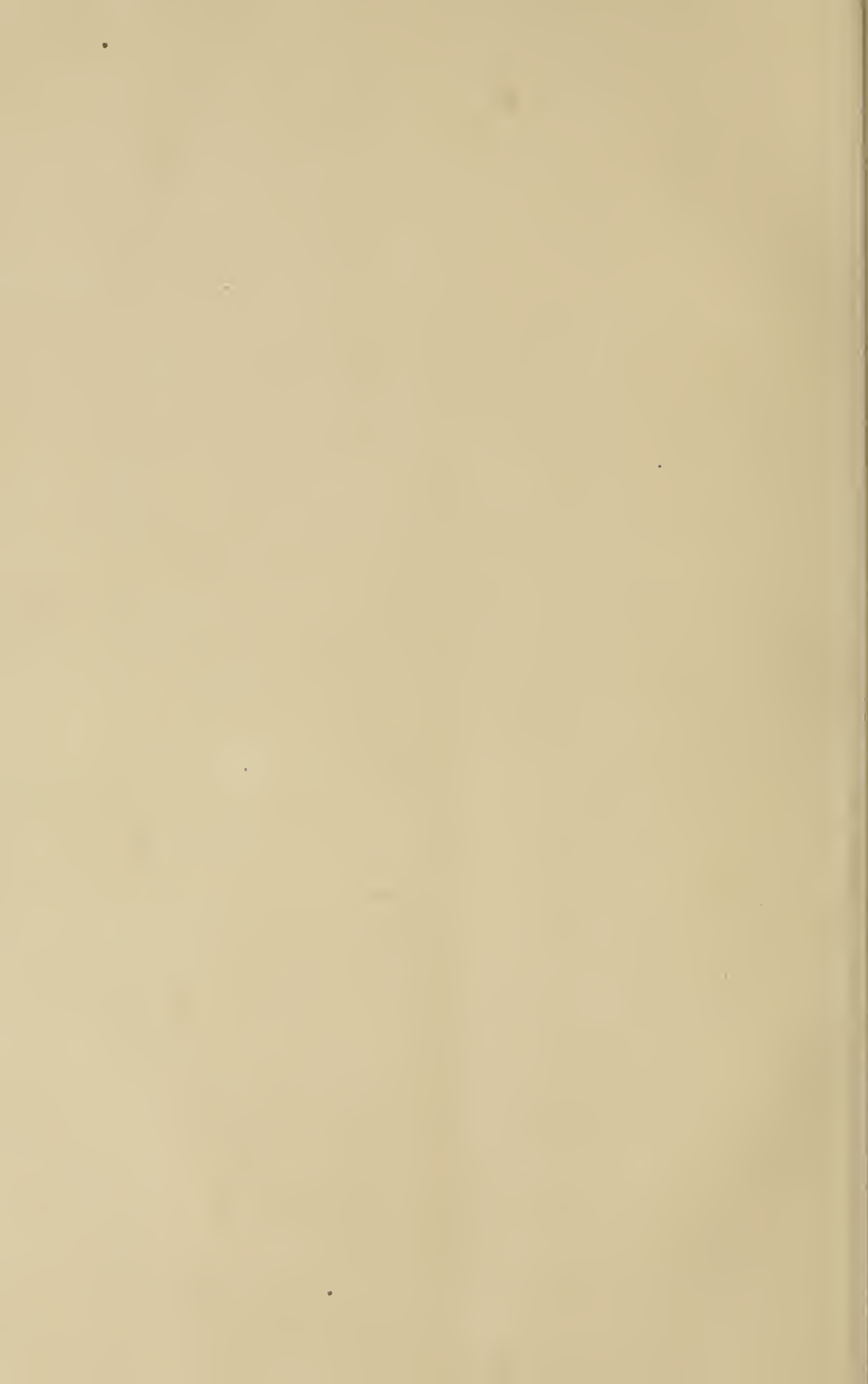
I gladly avail myself of the opportunity of a Second Issue of the Prákṛita Prakáśa to make one or two corrections.

I wish to cancel the remarks, in p. vii. of the Preface, on the Páli Grammar of Kachcháyana and its identity with the Prákṛit Grammar of Vararuchi. My mistake was first pointed out by Professor Weber in a very kind review of my edition in the Zeitschrift der Morgenländischen Gesellschaft, in the volume for 1854. Mr. James Alwis has lately published in Colombo an edition and translation of the sixth book of Kachcháyana's Pali Grammar,—the very work which Mr. Turnour's remarks had led me to believe was no longer extant; and I hope that the editor will give us the remaining seven books of the work.

To the scanty testimonies which I was able to give in my Preface, p. vi., in proof of the identity of Vararuchi and Kátyáyana, I can now add that of Sáyaṇa, who in his Preface to the Rig Veda (Professor Müller's ed., vol. i., p. 36, 2) expressly ascribes the Várttikas on Páṇini to Vararuchi.

I have reprinted the first Sútra of the fourth section, with its commentary.

E. B. C.

CAMBRIDGE,
*January*, 1868.

# PREFACE.

Prákrit is the general term, under which are comprised the various dialects which appear to have arisen in India out of the corruption of the Sanskrit, during the centuries immediately preceding our era. Their investigation offers much to interest both the philological and the historical student; for not only is a knowledge of Prákrit (and especially of the principal dialect usually understood by that name,) essential to the explanation of many forms in the modern languages of India*—supplying, as it does, the connecting link between these and the ancient Sanskrit—but, while thus throwing light on the history of one branch of the Indo-Germanic family of languages, it affords many valuable illustrations of those laws of euphony, with whose effects we are ourselves familiar, in comparing the modern Italian and Spanish with the Latin out of which they sprang. At the same time Prákrit is closely connected with several deeply interesting historical questions. 'The sacred dialects of the Bauddhas and the Jainas are nothing else than Prákrit, and the period and circumstances of its transfer to Ceylon and Nepál are connected with the rise and progress of that religion which is professed by the principal nations to the north and east of Hindústán.'† When the Greeks, under Alexander, came in contact with India, Prákrit seems to have been the spoken dialect of the mass of the people. The language of the rock-inscriptions of King Asoka, which record the name of Antiochus and other Greek princes about 200 B.C., is also a form of

* For instance, *cf.* the Hindústání بارہ, تیرہ, چودہ with the Prákrit forms in Vararuchi, ii. 44. i. 9.

† Professor Wilson's "Hindú Drama," Introduction, p. lxvi.

Prákrit; and similarly we find it on the bi-lingual coins of the Greek Kings of Bactria. It also plays an important part in all the ancient Hindú dramas; for while the heroes speak Sanskrit, the women and attendants use various forms of Prákrit, the dialectical variations being more or less regular and euphonious according to the rank of the speaker.

Vararuchi appears to have been the first Grammarian who reduced these popular dialects to a system; and, if we may receive the Hindú tradition, he was one of the 'nine gems' who flourished at the court of Vikramáditya, King of Oujein, whose great victory over the Sakæ, as they pressed onward towards India after overrunning Bactria, B.C. 56, is the traditional epoch from which the Hindús still date their Samvat era. The chronology of Sanskrit literature is extremely uncertain; but there are several circumstances which, in this instance, tend to confirm the popular account, if we may assume, as settled, the identity of Vararuchi and Kátyáyana. For this identification, our chief authorities are the universal popular belief in India, and the direct testimony of Somadeva, a native of Cashmere in the twelfth century. This author, in his encyclopædia of legends, called the *Kathá-sarit-ságara,* collected from various sources, and comprising a large portion of the mythological lore of the Hindús, expressly mentions them as the same person, and uses either name indiscriminately.* For the age of Kátyáyana, we have some independent testimony, which, though not precise, yet certainly throws his date far back into the past, and fixes it, at the latest, as anterior to our era. Kátyáyana has always been the reputed author of the Vártikas, or supplemental remarks on the ancient Grammar of Pánini; and both names are found in the accounts of the Chinese Buddhist Hiuan-thsang, who travelled in India in the first half of the seventh century of our era. Pánini is called Pho-ni-ni, and described as the founder of music, which appears to be the nearest Chinese expression

* See this point fully discussed in Professor Wilson's Sanskrit Dictionary, Introd. (first ed.) pp. vi.—xi.

for a grammarian; the passage relating to Kátyáyana is as follows:* '*Tchi na pou ti* (erigé par les Chinois), limite de l'Inde du Nord. . . . . Au sud-est de la grande ville, à 500 *li*, monastère de *Tha mo sou fa na* (forêt obscure); là a vécu le docteur *Kia to yan na*, 300 ans aprés le Nirvána.† Monastère fondé par Asoka.' The Buddhist traditions in Ceylon all agree in calling the author of the earliest Páli grammar Kachcháyano;‡ and, although this is said to have perished, yet when we remember how very closely allied Páli is to Prákṛit, and that Kachcháyano is simply the Prákṛit form of Kátyáyana, there can be little doubt that the Prákṛit grammar of the one and the Páli grammar of the other, are only the Brahmanical and Buddhist versions of the same tradition.

The following work of Vararuchi or Kátyáyana is certainly our oldest authority for Prákṛit grammar; and its rules are generally quoted by later grammarians and scholiasts as *par excellence* the 'Prákṛita Śástra.' Other grammarians have generally followed its system, and contented themselves with adding single rules, or altering the arrangement of its details. Much discrepancy exists between the Prákṛit of the grammarians, and that which we find in the plays; and it is of great importance to have a complete edition of the oldest grammarian, that we may ascertain, if possible, how far this discrepancy may be ascribed to the multiplied errors of ignorant, and the unauthorised corrections of learned, transcribers; and how far it may have arisen from a difference of time between the age of the poets and that of the grammarians, the dates of Sanskṛit literary history being so uncertain.

The works of the two great grammarians Páṇini and Vararuchi have

* Quoted in the Appendix (p. 382) to Remusat's translation of the "*Foe koue ki*, ou Rélation des royaumes bouddhiques." See also M. Julien's "Hist. de la vie de Hiouen Thsang," pp. 102, 165.

† The common date of the *Nirvána* of Buddha is B.C. 543; but Hiuan Thsang (as quoted in a note to p. 237) gives several different dates as current in India in his time, the latest of which is about B.C. 360.

‡ See Turnour's "Maháwanso," Introd. pp. 25, 27.

been singularly different in their fate; for while the former has been ever guarded with the most scrupulous care, and its *Sútras* (or 'concise aphorisms,') revered with almost Masorethic attention to minutiæ, the latter has been apparently left to all the vagaries of successive copyists and editors. The MSS. often vary considerably, as indeed might be expected in an ancient work, which has passed through so many generations of copyists, all of whom knew Sanskrit better than the dialect whose peculiarities the work explained; but the most important variation is in the *number* of the Sútras, some MSS. containing many which are not found in the others; and as no record appears to have been preserved of the original number, it is a question of some difficulty to decide in particular instances.

The MSS. which I have used in preparing this edition, are as follows:—

(A.) No. 1120 in the East-India House Library. A valuable MS., but frequently difficult to read.*

(B.) No. 211 in Professor Wilson's collection in the Bodleian Library at Oxford.

(C.) No. 210 in the same. Clearly written, but very inaccurate.

(D.) No. 158 in the same.

* It is this which Professor Lassen used for the portions of Vararuchi published in his "Institutiones Linguæ Pracriticæ" (where he gave Sections i.—iv., x.—xii., to which we may add Sect. viii., as given from the same source in Dr. Delius' "Radices Pracriticæ"). Having thus only one MS., and that not unfrequently very obscure in its writing, it was impossible for him to avoid many errors of transcription,. These have been carefully pointed out in an article in the second volume of Dr. Höfer's "Zeitschrift für die Wissenschaft d. Sprache." I have noticed the more important of them in the notes to the text, but I have not been sorry to escape the unpleasing task of exposing the unavoidable inaccuracies of one whom all Oriental scholars must ever regard with affectionate reverence; Professor Lassen's "Institutiones" have been of such continual service to me in the present work, that I feel bound to add my little tribute of admiration at the skill with which, in spite of such inadequate materials, he has accomplished his difficult task.

(E.) No. 151 in the same. A clearly written MS. in the Bengálí character.

(W.) A beautifully written MS. in the Royal Asiatic Society's Library, formerly belonging to Mr. Wathen of Bombay, for whom it was prepared [*prakáśi-kritam*] by the Pandit Vishnu-Śarman, and transcribed by Bápú-Śarman. Of this I have used an accurate transcript on thin paper, belonging to Dr. Max Müller.

Of these MSS., we must at once separate W from the rest, as being evidently a modern recension. It abounds with new rules [see App. A., p. 97] which are found in no other MS., and which in some cases spring from evident errors on the part of the editor [as in those numbered 12 and 23 in App. A]; in others he seems to have met with two readings in the MSS. and inserted both as separate rules [as *e.g.* v. 16 (*cf.* note); vii. 23]; in others he has interpolated Sútras from other grammarians. W is therefore of very little value in a critical point of view, and though I have consulted it throughout, and given its variations where they seemed of importance, the whole has evidently been subjected to such an entire recasting [*prakáśikaranam*], that we can place little reliance on its various readings, unless supported by other authority.

A and C are (as I am persuaded). copies from the same original MS.; this was probably written in the Bengálí character, which would explain many of the extraordinary mistakes which the copyist of C has made from ignorance of the character. After collating part of C, and finding it useless from the absurd blunders of the copyist, and its evident identity with A, where the genuine reading was preserved, I contented myself with simply referring to it in passages where A was doubtful. B is a MS. which seems to be composed of two parts bound together, though both are in the same writing; the paging of the latter from the middle of Section vii. has been altered to suit the former. In the earlier part it generally agrees with A, but in the latter, especially in Section viii. it

agrees rather with D, and even seems to borrow a few Sútras from W. D and E generally agree,* the chief difference being that in the last five Sections (and sometimes in the earlier ones) E continually gives only the bare Sútra and its examples, omitting the explanation of the Commentary; and frequently omits even the examples too. I did not discover E until I had nearly finished my collation, but I have collated it for most of the second half, and referred to it in all cases of difficulty in the earlier parts.

The text of the following edition has been made from a thorough collation of the MSS. ABD (A being taken as the basis), with the collateral help of C and E, which may be considered as respectively co-ordinate with A and D; W has been throughout consulted, and its Variæ Lectiones noted, where of any value, but always as of inferior authority. Where BDEW agree in giving Sútras not found in AC, I have inserted them in brackets; and in one instance, at the end of Section v., I have similarly inserted some from DEW, but their authenticity must be left for future decision. The Sútras found in only one MS. beside W I have given in the notes; the various spurious Sútras found only in W (nearly fifty in number) are given in Appendix A.

Beside the above MSS. of Vararuchi, I have also derived considerable assistance from the works of other native grammarians, as the Prákṛita-Sanjívaní, and the grammars of Kramadíśwara, Hemachandra, etc.

1. The only MS. of the Prákṛita-Sanjívaní, which I have met with (No. 1503 in the East India House Library) is imperfect at the commencement, and is, unfortunately, very carelessly transcribed, and full of errors. Had it been accurate, it would have been of great service, as it seems to be a commentary on Vararuchi's Sútras, which it generally gives in their

* Thus DE alone quote the line from the Setubandha in the Comm. to iii. 52.—For our knowledge of this rare and ancient Prákrit poem we are indebted to Dr. Höfer's interesting article in his 'Zeitschrift,' and we trust that, in spite of the corrupt state of the MS. which he mentions, he will yet give us an edition of the text. Such a work would be indeed a boon to all Sanskṛit scholars.

proper order, but in some places with additions and alterations. The difficulty of deciphering the MS. has precluded my making that use of it which I otherwise should have done. The work consists of nine* Sections, corresponding to the first nine of Vararuchi. The general inscription at the close of each section is *Iti vasantarája-virachitáyám prákrita-sanjívanyám*, or, as it is written at the close of the book, *Prákrita-sanjívaní-vrittau*; the only notice which I have found of Vasantarája himself, is in a passage from the Prákrita-Sarvaswa, which states that Márkaṇḍeya, the author of the latter work, commenced it after a previous study of the systems of former grammarians, among whom he specifies Śákalya, Bharata, Kohala, Vararuchi, Bhámaha, and Vasantarája. †

2. Hemachandra was a grammarian of the Jaina sect, who flourished in the thirteenth century, and wrote a Prákrit Grammar as an eighth 'Adhyáya' after the seven 'Adhyáyas' of his Sanskrit Grammar. The final inscription is *Ity-áchárya-śri-Hemachandra-virachitáyám siddha-Hemachandrábhidána-swopajna-śabdánuśásanavrittau*, etc.

This eighth Adhyáya consists of four Pádas, with 271, 217, 180, and 445 Sútras respectively. We have first the Prákrita-bháshá (or 'principal Prákrit'), in the first three pádas and half of the fourth; the remainder is occupied with the Śaurasení, Mágadhí, Paiśáchí, Chúliká-Paiśáchí, and Apabhranśa-bháshá. Hemachandra's opening Sútra is '*Bahulam*,' and the *bahuládhikára* is supposed to continue to the end of the work,‡ and to explain any irregularities which may apparently contradict his rules,

* The MS. numbers only eight, but the final inscription of the fifth is by mistake repeated for that of the sixth, which has occasioned the error, *cf.* ff. 43, 53.

† शाकल्यभरतकोहलवररुचिभामहवसंतराजाद्यैः प्रोक्तान् ग्रं-थान् नानालक्षणाणि च निपुणमालोक्य अव्याकीर्णं विशदं सारं स्वल्पा-क्षरग्रथितपद्यं मार्कंडेयकवींद्रः प्राकृतसर्वस्वमारभते ॥

‡ An instance of this occurs in a Sutra quoted in Appendix E. p. 187.

especially in the Jaina writings, '*Ársham*' being his next Sútra. His arrangement is frequently very different to that of Vararuchi, and in many cases his rules are quite independent. I have found two MSS. containing the eighth Adhyáya by itself in the Walker collection in the Bodleian, both in the Devanágarí character.

[*a.*] (No. 200.) A very correctly written MS., but some of the characters are very peculiar, and in many parts the writing of the last lines of the page is blurred and illegible.

[*b.*] (No. 171.) A less legible MS., but more easy of reference from its having the Sútras of each páda numbered.

Hemachandra's grammar is too independent of Vararuchi's to afford much aid in illustrating the latter's Sútras; but many of his rules are very interesting, especially those on the Mágadhí, an abstract of which I have added at the end of the translation of Section xi. [*cf.* p. 181]; his rules for the Śaurasení are given in Appendix C [*cf.* pp. 104—106]; some important rules on the Sandhi of vowels, and the doubling of consonants, are inserted in Appendix D and Appendix E [*cf.* pp. 185—187]; and I have frequently quoted his other rules in the notes to the translation.

3. Of the Prákṛit grammar in the Sankshipta-sára of Kramadíśwara, which, as in Hemachandra, is added at the end of the Sanskṛit portion, I have not succeeded in finding a copy (all the MSS. which I have consulted ending with the Sanskṛit part); and I have therefore only used the abridgement given by Professor Lassen from the Paris MS. in the Appendix to his 'Institutiones.' As this work is of great value in correcting Vararuchi's text, it is with no small pleasure that I have seen among the publications of the Bengal Asiatic Society, which are announced as in progress, an edition of the Prákṛit portion, by Bábu Rájendralál Mittra. Probably no other grammar could be of the use, which this promises to be, in correcting and elucidating Vararuchi; as Kramadíśwara

has followed his method so much more closely than any other grammarian, whose works have come under my knowledge.

4. To the above I might add the Prákrita-Sarvaswa, by Márkaṇḍeya-kavíndra, of which there is a copy, bound up with Vararuchi, in the MS. which I have marked D in my collation; but unhappily it is so carelessly transcribed that I have found it quite useless to consult it. I may also mention here that the commentary on the 13th canto of the Bhaṭṭi-Kávya, which is so written as to be either Sanskṛit or Prákṛit, has not unfrequently proved of some service (*e.g.* p. 136, note),

Such are the resources which I have had at my command in preparing the present edition of the Prákṛita-Prakáśa, and so far as a careful collation of the MSS. may help, I trust that something may really have been effected towards a critical recension of the text. Several passages still remain doubtful, and for these Vararuchi must wait for better MSS. or a more competent editor. The various readings, which are added at the foot of each page, will furnish the reader with the different corruptions or alterations of the MSS.; and it is these which we must chiefly consult before we attempt to interfere with the Sútras themselves, or to correct them by the rules of later grammarians, or the language of the poets in the plays.

In the present edition, as the Sanskṛit type required the use of an inconveniently large size of English type to fit with it in printing, I have been obliged to make my notes to the text as brief as possible, and have generally reserved any explanatory details or proposed emendations for the notes to the translation.

In printing the Sanskṛit text, and especially the commentary, I have ventured to relax the rules of Sandhi, wherever their strict observance would have obscured the perspicuity of the rule, or would have mixed Prákṛit words with Sanskṛit; as, whatever opinion may be held of the propriety of printing purely Sanskṛit works with such a relaxation of

grammatical niceties, the objections can hardly apply to a Sanskṛit-Prákṛit work like the present, where two languages are continually intermingled, one of which by its very nature repudiates Sandhi altogether. I have also throughout followed the MSS. in writing व as the Prákṛit equivalent for the Sanskṛit प; in the continental editions of the plays it has been usual to write ब, but for this there is no authority,* as the MSS. make no difference between the व = the Sanskṛit प, and that = the Sanskṛit व. The rules of Vararuchi evidently show that there was no distinction whatever between *b* and *v*; thus in ii. 2, and iii. 1, we have only one of them introduced, and yet it manifestly is intended to include both; and again in iv. 21, the prepositions *apa* and *ava* both become *o*, which would imply that their Prákṛit forms previous to contraction were identical. It is not so easy to determine which of the two sounds thus absorbed the other, and whether in translation we should represent it by *b* or *v* universally; the analogy of the modern languages would incline us to the former, but a Sútra in Hemachandra given below,† which is the only passage in which I have seen the subject alluded to, seems to favour the latter, which I have therefore adopted throughout.

Where I have occasionally quoted from the Prákṛit of the plays to illustrate peculiar rules, my references have been made to the usual editions, except in 'Śakuntalá,' where I have generally quoted from the excellent edition lately published by Professor Williams, though I have added references to that of Dr. Boehtlingk.

In the English translation, I have endeavoured to follow the plan which Dr. Ballantyne has adopted in his edition of the Laghu Kaumudí. All the peculiar features of the Hindú system are retained, while at the

* *Cf.* Dr. Trithen's remarks in the preface to his edition of the Mahávíracharita.

† ॥ बो वः ॥ स्वरात्परस्यासंयुक्तस्यानादेर्बस्य वो भवति ॥ अलाबू अलाऊ ॥ अलावुः ॥

same time those explanations are added, which the sententious brevity of the Hindú grammarians so frequently requires. The culminating point of Hindú grammar is of course the great work of Páṇini; and it is not impossible that some of my readers, who may be unacquainted with this part of Sanskṛit literature, may find in Vararuchi an introduction to his master's more elaborate work. At the same time, the whole system of *Sútras* is so peculiarly Hindú, that a short translation like the present may not be without its interest even as a literary curiosity.

I have to tender my sincere acknowledgments to Dr. Max Müller for the kind assistance which he has so frequently given me during the course of this work; nor would I conclude without expressing my thanks to Mr. Stephen Austin, of Hertford, for the spirited manner in which he has undertaken the printing of this book, and has spared neither pains nor expense in carrying it through the press. We are indebted to him for a series of the most elegant and accurately-printed editions of Oriental books, which have ever been published in this country.

E. B. C.

OXFORD, DECEMBER, 1853.

# CONTENTS.

A SHORT

# INTRODUCTION

TO

# PRÁKṚIT GRAMMAR.

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'PRÁKṚIT' (as has been already observed) 'is the common name given to the various dialects which sprang up in early times in India, from the corruption of the Sanskṛit;' and, as the word is used by the grammarians, it signifies 'derived,' thereby to denote its connection with the original Sanskṛit. Thus, Hemachandra defines it—'*Prakṛitih sanskṛitam, tatra-bhavam tata ágatam vá "prákṛitam."*' The later grammarians include many varieties under the name, but most of these are probably the subtil refinements of a later age; as, the older the grammarian is, the fewer we find the dialects to be; and the oldest, Vararuchi, has only treated of four—the Máháráshṭrí, the Paiśáchí, the Mágadhí, and the Śaurasení. Of these the first is considered by him as the most important, and it is this which Professor Lassen has treated as his 'dialectus præcipua.' Its grammar is given in the first nine sections of the 'Prákṛita-Prakáśa,' the remaining three sections being severally devoted to the peculiarities of the other three dialects.

As the method of Hindú grammarians[1] is very different from that with which we are familiar in Europe, it has been thought that the following

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[1] All the rules of Hindú grammarians are given in the form of concise aphorisms (*sútras*), which hang together as on a *thread* (whence the name), so that frequently a rule contains one or more words which have to be supplied in those which follow it, to complete their sense. The aphorisms themselves are expressed as briefly as possible, and to facilitate this the following abbreviations are resorted to:—A word in the genitive case is

short abstract of Prákṛit Grammar in a more modern form might not be without its use to the student as an introduction to the original; while, at the same time, it is hoped that it will give a sufficient view of the language and its peculiarities to enable any reader of Sanskrit readily to understand the Prákṛit passages, which form so large a portion of all Hindú plays.

Prákrit almost always uses the Sanskṛit roots; its influence being chiefly restricted to alterations and elisions of certain letters in the original word. It everywhere substitutes a slurred and indistinct pronunciation for the clear and definite utterance of the older tongue; and continually affects a concurrence of vowels, such as is utterly repugnant to the genius of the Sanskṛit. In the following abstract we shall first treat of the changes which it effects in the letters of the words; and then those which it effects in their declension or conjugation.

## SECTION I.

1. *Vowels.* (Var. i.)

Prákṛit retains all the Sanskṛit vowels except *ṛí* (*ṛí, lṛi, lṛí*) *ai* and *au*.

*Ṛi* initial, and with no consonant preceding it, becomes *ri*, and sometimes even when a consonant does precede, this consonant being then elided [Var. i. 30, 31]. *Ṛi* also frequently becomes *a, i,* or *u* (especially when preceded by a consonant). For examples, *cf.* Var. i. 27—29. [For *lṛi*, *cf.* i. 33].

*Ai* becomes *e* or *aï*, rarely *i* or *í* (i. 35—39).

*Au* becomes *o* or *aü*, and sometimes *u* (i. 41—44).

Of the remaining vowels, *e* and *o* are no longer diphthongs, and may be long or short as to their quantity (*cf.* Williams' Śakuntalá, p. 228, note).

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generally governed by *sthâne* understood (i.e., *instead of* such a word or letter another is to be used); a word in the ablative by *param* (i.e., *after* such a word or letter, etc.); a word in the instrumental by *saha* (i.e., *together with* such, etc.); a word in the locative is sometimes used in its proper sense (as in Var., i. 23), but more commonly it is used as a locative absolute, with *pare* understood (i.e., *when such a word or letter follows*, the rule refers to that which immediately precedes it, *cf.* Páṇini, i. 1, 66.) *Vá* signifies 'option.' Páṇini adopts many more, but these will suffice for Vararuchi.

Vararuchi in Section i. gives various directions for the changes of the other vowels, but these are rather confined to certain words, than expressive of general rules. Professor Lassen (Inst. pp. 139—144) has laid down as a general principle that *before two consonants a long vowel is shortened*;[1] that is, *á*, *í*, and *ú* become severally *a*, *i*, and *u* (*e* and *o*, being common, may remain): as, *magga* for *márga*; *diggha* for *dírgha*; *puvva* for *púrva*. Subsidiary to this, are the two following rules: [*a.*] If the long vowel is retained, one of the consonants is elided, as *ísara* or *issara* for *íśwara*: [*b.*] A short vowel before two consonants is occasionally lengthened, and one of the consonants omitted, as *jíhá* for *jihwá*. *E* and *o* being favourite vowels in Prákrit, *i* and *u* before a conjunct are very frequently changed to these (*cf.* Var. i. 12, 20); in some words an initial *u* becomes *a* (*cf.* i. 22); for *purusha*, 'a man,' we have the anomalous *purisa* (i. 23). We may here mention the anomalous *metta* = *mátra*, which, though not in Vararuchi, frequently occurs in the plays [*e.g.* Śak., Williams', p. 183, 6].

2. *Single Consonants.* (Var. ii.)

[*a.*] Prákrit has no palatal or cerebral sibilant (ii. 43); *n* is everywhere changed to *ṇ*, unless it be followed by a dental consonant; and an initial *y* becomes *j*; with these exceptions, *initial* single consonants generally remain unchanged. [N.B. When a preposition or other particle is prefixed the letter ceases to be 'initial'; *cf.* Comm., ii. 2, on *suuriso*.] We find a few exceptions, as *uṇa* for *punah*, etc. in the plays, but these are not recognised in Vararuchi; *cf.* also Var. ii. 32—41.

[*b.*] *Final* single consonants are dropped, except *m*, and sometimes *n*, which become aṇuswára [iv. 6, 12]. The finals of nouns often assume *a* or *á*, and so cease to be final (iv. 7—11).

[*c.*] *Medial* single consonants.

*K*, *g*, *ch*, *j*, *t*, *d*, *p*, *b*, *v*, *y* (by ii. 2), may be optionally elided or retained; but *t* and *p*, when not elided, generally pass into *d* and *v*[2] (ii. 7, 15); and the elision of *y* (though not so given by Vararuchi) is probably absolute; see Lassen, Sect. 45. The preposition *prati* is always written *paḍi*; see note, p. 116.

*N* becomes *ṇ*; *ṭ* becomes *ḍ*; *ḍ* often becomes *l* (ii. 20, 23).

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[1] This principle does not seem to be given in Vararuchi, but *cf.* Appendix D, p. 185.

[2] Or *b*, as it is often printed; on this, see Preface, *supra*, p. xiv.

*Kh, gh, th, dh, bh* (ii. 27) may remain unchanged, but generally become *h* (when *th* is not so changed, it becomes *dh*, especially in the prose,[1] or Śauraseni dialect, *cf.* xii. 3); *chh, jh, ḍh* remain unchanged; *ṭh* always becomes *ḍh*; *ph* usually remains unchanged, but may become *bh* (ii. 26; *cf.* Lassen, p. 208).

*R* often becomes *l* (ii. 30); this is universal in the Mágadhí and the inferior dialects. *Ṇ, m, l, s, h* remain unchanged. *Ś* and *sh* become *s* (in some words *ś* becomes *h, cf.* ii. 44). For examples, see Var. ii.

3. *Conjunct Consonants* (Var. iii.)

It is in these that the Prákṛit changes are most manifest; and, as several distinct Sanskṛit combinations are often merged into one Prákṛit form, it is sometimes not easy to recognise the original word in its disguise. Prákṛit avoids a union of two consonants of different classes, and everywhere endeavours to reduce them to the same; this it generally effects by eliding one or the other (iii. 1—3), and then doubling the remaining one (iii. 50, 51); but there are several exceptions in the various individual combinations. One rule may be observed, viz., wherever a conjunct involves a sibilant, the *s* is represented by the aspirate of the accompanying letter; as in *kkh* for *sk, shk*, or *ksh* (iii. 29); or by *h*, if the other letter has no aspirate, as *ṇh* for *shṇ* (iii. 33). When *r* is involved in a conjunct, it sometimes passes into anuswára, as *ansu* for *aśru*; and the same also applies, but rarely, to *v* and *s*; *cf.* Var. iv. 15. In some cases a new vowel is inserted between the letters of the conjunct, as *harisa* for *harsha*; for this, *see* Var. iii. 59—66.

## TABLE OF PRÁKṚIT CONJUNCTS.

The following table will show at a glance the various Sanskṛit combinations which each Prákṛit one represents. As given there they properly refer to those *in the middle* of a word; but, by dropping the first letter, they will equally apply to those *at the beginning*; thus, *kkh* = *ksh* when medial, as

[1] The Máháráshṭrí dialect is more peculiarly used in poetry, as we infer, not merely from the usage of the plays, but also from such expressions of Bhámaha's, as '*vṛitta-bhanga-bhaya*,' in iv. 16, and his reference to the *gáthâh* in ix. 4. *Cf.* Lassen, pp. 370—378, who also quotes from the Sáhitya-darpaṇa, 'noble women should properly speak the Śaurasení, but in their songs (*gáthâh*) they must use the Máháráshṭrí.'

*jakkha* for *yaksha*, but *kh* = *ksh* when initial, as *khada* for *kshata*; similarly, *pp* = *pr*, medial, but *p* = *pr*, initial.

क्क = त्क, प्क, क्त (?)[1] iii. 1. = क्य, iii. 2. = क्र, र्क ; क्ल, ल्क ; क्व, iii. 3.[2]

क्ख = त्ख, प्ख, iii. 1. = ख्य, iii. 2. = क्ष ( त्स, त्स्य ), ष्क, स्क, iii. 29. = ष्ख, स्ख ( ःख ), iii. 1.

ग्ग = ड्ग, द्ग, iii. 1. = ग्न, ग्य, iii. 2. = ग्र, र्ग, ल्ग, iii. 3.

ग्घ = ड्घ, द्घ; iii. 1. = घ्न, घ्र, र्घ, iii. 2, 3.

ङ्ख = ङ्क्ष ( *cf.* iii. 56).

च्च = च्य, iii. 2. = त्य, iii. 27. = च्र, र्च iii. 3.

च्छ = थ्य, iii. 27. = र्छ, छ्र, iii. 3. = क्ष ( त्स ), iii. 30. = त्स ( त्स्य ), प्स, श्च,[3] iii. 40.

ज्ज = ब्ज, iii. 3. = ज्ञ ( sometimes ), iii. 5. = ज्र, र्ज, ज्व, iii. 3. = द्य, iii. 27. = र्य, iii. 17. = य्य ( e.g. *sejjá* for *śayyá*, iii. 17).

ज्झ = ध्य, ह्य. iii. 28.[4]

ञ्ञ = ज्ञ, न्य, ण्य ( sometimes), xii. 7 ( *Śaur.*) = ज्ञ, x. 9 ( *Paiś.*)

ट्ट = र्त, iii. 22 = त्त (once), iii. 23.

ट्ठ = ष्ट, iii. 10. = ष्ठ, iii. 1. = स्त, स्थ (rare), iii. 11. v. 23. viii. 25, 26.

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[1] *Kk* = *kt* is sometimes found in the plays; as, *mukka* = *mukta*. See Stenzler's note on Mṛich., p. 29, l. 20.

[2] *Kk* = *shk*, *sk*, only in a compound word; as, *tirakkára* = *tiraskára* (*cf.* Lassen, p. 264); in all other cases it should be *kkh*. The same holds of *chch* = *śch*.

[3] *Chchh* = *shṭh*, very rarely; *e.g.*, *paḍichchhida* = *pratishṭhita*, Śakuntalá (Williams' edition), p. 153, 1; *cf.* Lassen, p. 266.

[4] *Jh* seems to stand for *ksh* in such words as *jhíṇa* = *kshíṇa* (Lassen, p. 263), but *cf.* viii. 37.

ड्ड = र्त, र्द (rare), iii. 25, 26.

ड्ढ = द्ध, iii. 2. = र्ध (rare), viii. 44.

ण्ट, ण्ड = न्त, न्द (once), iii. 45, 46.

ण्ण = ग्न, iii. 1. = ज्ञ, स्न, iii. 44. = न्न, ii. 42. = ण्य, न्य, iii. 2. = र्ण, ण्व, iii. 3. = न्व, iii. 3, with ii. 42.

ण्ह = क्ष्ण, श्न, ष्ण, स्न, ह्न ( ह्ण ). iii. 33; *cf.* iii. 8.

त्त = क्त, प्त, iii. 1. = त्न, त्म, iii. 2. = त्र, त्व, iii. 3. = र्त, iii. 3, 24.

त्थ = क्थ, प्थ, iii. 1. = त्र,[1] vi. 2. = र्थ, iii. 3. = स्त, iii. 12. = स्थ, iii. 1.

द्द = ग्द, ब्द, iii. 1, 3. = द्म, iii. 2. = द्र, र्द, द्व, iii. 3 ( द्र may remain unchanged, iii. 4).

द्ध = ग्ध, ब्ध, iii. 1, 3. = र्ध, ध्व, iii. 3.

न्द = न्त (*Śaur.*, *cf.* Hema-ch. 261, App. C. )

न्ध = ह्न (once), iii. 34.

प्प = क्प, त्प, iii. 1. = प्य, iii. 2. = प्र, र्प, ल्प, प्ल, iii. 3. = क्ष्म, iii. 49. = त्म (once), iii. 48.[2]

प्फ = क्फ, त्फ, ष्फ ( :फ ), स्फ, iii. 1. = ष्प, स्प, iii. 35, 36.

ब्ब = ग्ब, ड्ब, द्व, iii. 1. = र्व, ब्र, iii. 3.

ब्भ = ग्भ, ड्भ, द्भ, iii. 1. = भ्य, iii. 2. = भ्र, र्भ, iii. 3. = ह्व (once), iii. 47.

म्ब = म्र (on this rare change, *cf.* note transl. iii. 53).

म्म = (ङ्म, ण्म), न्म, iii. 43. = म्य, iii. 2. = र्म, ल्म, iii. 3. [ म्ल becomes मिल- ; *cf.* iii. 62.]

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[1] As in the adverbial terminations; i.e., *ettha* = *atra*.

[2] *Pp* = *sp*, *shp*, only in a compound word (*cf.* note *supra*, on *kk*), see Lassen, p. 264.

म्ह = ष्म, iii. 32. = क्ष्म, स्म (sometimes), iii. 32; *cf.* vi. 49. vii. 7. = ह्म, iii. 8.

य्य = र्य, र्ज, xi. 7. (*Mág.*)

र = र्य (sometimes), iii. 18.

रि = र्य (sometimes), iii. 20. [*cf.* x. 8, *Paiś.*] = दृ (sometimes), i. 31.

रिस, रिह = र्श, र्ष; र्ह, iii. 62.

ल्ल = ल्य, iii. 2. = र्ल; ल्व (?), iii. 3. = र्य (rarely), iii. 21.

ल्ह = ह्ल, iii. 8.

व्व = द्व,[1] iii. 1. = व्य, iii. 2. = व्र, र्व, iii. 3.

-ंस = र्श, श्र, श्व, स्व, iv. 15.

स्स = ष्म, श्य; ष्म, ष्य; स्य, iii. 2, with ii. 43. = श्र, र्श, श्व; र्ष, ष्व, स्र; स्व, iii. 3.

N.B.—Where *three* consonants come together in the Sanskṛit word, the semi-vowel, if there is one, is always elided, and then the remaining letters are treated according to rule, as in *machchha* = *matsya*; unless a nasal precede, in which case the two other letters follow the usual rules, except that they are not doubled after the nasal (iii. 56), as *vinjha* = *vindhya*, *dhy* becoming *jh* by iii. 28 (the nasal prohibiting the doubling, which would otherwise have been required by iii. 50, 51).

## SECTION II.

We may divide Prákṛit nouns into five declensions: 1. Those ending in *a* and *á*; 2. Those in *i* and *í*; 3. Those in *u* and *ú*; 4. Those ending originally in *ṛi*; 5. Those ending originally in any consonant.

The two latter classes have only a few cases which entitle them to form separate declensions. Nouns in *ṛi* either change it to *u* or assume a new

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[1] *Vv* = *dv* (by iii. 1) only in such cases as *uvvella* for *udveshṭa* (viii. 41) where a radical *v* follows the preposition *ud*; *cf.* Lassen, p. 258. We once find *v* = an initial *dv*, in *váraha* = *dwádaśa*, ii. 14.

termination in *ara* or *ára* (*cf.* Vararuchi, v. 31—35); nouns of relationship admit also a nominative singular in *á*; and *mátri*, thus becoming *máá*, is declined like a feminine noun of the first declension (Vararuchi, v. 32, 35). Nouns ending in a consonant (*cf.* Vararuchi, iv. 6—11, 18) either drop their final letter, and so fall under one of the first three declensions (when, if neuter, they generally become masculine), as *sara* for *saras*; or add an *a* (or *á* if feminine) to the base, as *ásisá* = *áśis*. This, however, chiefly applies to those cases whose terminations begin with consonants, these expedients being adopted to avoid the necessity of changing the conjunct, which the meeting consonants would produce; in those cases whose terminations begin with vowels, the Sanskrit form is generally retained, modified by the usual Prákṛit laws; as, *bhavadá* (instr. of *bhavat*), *áusá* for *áyushá* (instr. of *áyus*). *See* Lassen, p. 298.

Prákṛit has no dual number nor dative case (substituting the genitive for the latter); but it has two terminations of the ablative plural—*hinto*, which signifies 'from' in a *causal*, and *sunto*, which signifies 'from' in a *local*, sense. The following scheme will give the various forms of the first three declensions, which are by far the most important. As nouns in *u* are declined, *mutatis mutandis*, like those in *i*, no example of these is needed.

## DECLENSION OF NOUNS.

वच्छ = वृत्त masc. (neut. वण = वन).

| | SINGULAR. | PLURAL. |
|---|---|---|
| Nom. | वच्छो (neut. वणं) | वच्छा (neut. वणाइं -इ; वणाणि, xii. 11.) |
| Acc. | वच्छं —— | वच्छे; वच्छा (v. 11; *cf.* note, trans.) (neut. = nom.) |
| Instr. | वच्छेण | वच्छेहिं -हि |
| Abl. | वच्छादो -दु<br>वच्छाहि वच्छा | वच्छाहिंतो वच्छेहिंतो<br>वच्छासुंतो वच्छेसुंतो |
| Gen. | वच्छस्स | वच्छाणं -ण |
| Loc. | वच्छे वच्छम्मि | वच्छेसु -सुं |
| Voc. | वच्छ (neut. वण) | वच्छा (neut. वणाइं -इ) |

अग्गि = अग्नि masc. (neut. दहि = दधि).

| | SINGULAR. | PLURAL. |
|---|---|---|
| Nom. | अग्गी (neut. दहिं) | अग्गीओ अग्गिणो (n. दहीइं -इ) |
| Acc. | अग्गिं —— | अग्गिणो; अग्गी (?) —— |
| Instr. | अग्गिणा | अग्गीहिं -हि |
| Abl. | अग्गीदो -दु -हि | अग्गीहिंतो -सुंतो |
| Gen. | अग्गिणो अग्गिस्स | अग्गीणं -ण |
| Loc. | अग्गिम्मि | अग्गीसु -सुं |
| Voc. | अग्गि (neut. दहि) | अग्गीओ अग्गिणो (n. दहीइं -इ) |

माला = माला fem.

| | SINGULAR. | PLURAL. |
|---|---|---|
| Nom. | माला | मालाओ -उ ; माला (*cf.* note, tr. p. 145.) |
| Acc. | मालं | मालाओ -उ |
| Abl. | मालादो -दु -हि | मालाहिंतो -सुंतो |
| Instr. | } मालाइ -ए | मालाहिं -हि |
| Gen. | } मालाइ -ए | मालाणं -ण |
| Loc. | } मालाइ -ए | मालासु -सुं |
| Voc. | माले | मालाओ -उ |

We may observe here that feminine nouns in *i* and *í* are not distinguished in Prákṛit inflexion; and the same holds of those in *u* and *ú*.

णई = नदी fem.

| | SINGULAR. | PLURAL. |
|---|---|---|
| Nom. | णई | णईओ -उ ; णई (? Lass. p. 307, note 2.) |
| Acc. | णइं | |
| Abl. | णईदो -दु -हि | णईहिंतो -सुंतो |
| Instr. | णईअ -आ | णईहिं -हि |
| Gen. | | णईणं -ण |
| Loc. | णईइ -ए | णईसु -सुं |
| Voc. | णइ | णईओ -उ |

## SECTION III.—PRONOUNS (Var. vi.)

The Prákṛit *pronouns* follow the inflexions of nouns, but also add some peculiar forms of their own. The accompanying scheme of declension, as applied to *ja* = *ya*, contains, it is hoped, all the fórms which are really useful to the student.

As a final consonant is always rejected in Prákṛit, some of the pronominal bases are changed from their Sanskṛit forms before the case-affixes are subjoined; thus, *kim, yad, tad,* become severally *ka, ja,* and *ta*; *etad* becomes *eda,* and sometimes *e* (Var. vi. 21); *idam* becomes *ima*; *adas* becomes *amu* (and sometimes *aha*, vi. 24). *Kim, yad, tad,* have also a second form in *i*, as *ki, ji, ti*; which, though generally restricted to the feminine, still furnishes some forms to the instrumental and genitive singular of the masculine and neuter. Prákṛit, in fact, appears to have used the pronominal forms with great laxity; thus we find the proper masculine form of the locative (as *imassim*) frequently used for the feminine, as in Śakuntalá (Williams' edition), pp. 36, 2; 115, 3.

We may here add a few peculiar forms which Vararuchi notices; such as *to* and *etto* for *tasmát* and *etasmát* (vi. 10, 20); *se* for *tasya* or *tasyáḥ* (vi. 11); *sim* for *teshám* or *tásám*; *aha* for the nominative singular of *adas,* being apparently used for the three genders. *Ṇam,* though not given in Vararuchi, is frequently found in the plays for *enam* and *enám*. For *kiyat, távat,* etc., we have (by iv. 25) the forms *keddaha, kettia, teddaha, tettia,* etc.

जं = य (Masc.) 'Who.'

| | SINGULAR. | PLURAL. |
|---|---|---|
| Nom. | जो (जं neut.) | जे (जाइं -इं neut.) |
| Acc. | जं —— | जे —— |
| Instr. | जेण जिणा | जेहिं |
| Abl. | जत्तो -त्तु जदो -दु | जाहिंतो जासुंतो |
| Gen. | जस्स जास[1] | जाणं -ण जेसिं |
| Loc. | जस्सिं -स्सि जम्मिं -म्मि जहिं जत्थ | जेसु -सुं |

Feminine.

| | SINGULAR. | PLURAL. |
|---|---|---|
| Nom. | जा | जाओ -उ जीओ -उ |
| Acc. | जं | |
| Abl. | जादो -दु जीदो (?) | जाहिंतो -सुंतो जीहिंतो -सुंतो |
| Instr. | जिणा | जाहिं जीहिं |
| Gen. | जस्सा जासे (?) जिस्सा जीसे } जाए -इ ; जीए -इ जीअ -आ | जासं जेसिं;[2] जासिं जाणं -ण जीणं -ण जीसिं |
| Loc. | जाहे जइआ | जासु -सुं जीसु -सुं |

The personal pronouns are given in Vararuchi, vi. 25—53. I have enclosed in brackets those forms which probably never occur in the plays. The plurals are regularly formed from new bases; as *tujjha, tumha, tumma, amha*, and, in some cases, *majjha* (*cf.* Hindústání تجھ and مجھ).

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[1] We find also a neuter genitive *kisa*, used in the sense of 'why?' in the plays.

[2] Hemachandra gives these first two forms. For *jásim*, *cf.* vi. 4, var. lect.

## युष्मद् 'Thou.'

| | SINGULAR. | PLURAL. |
|---|---|---|
| Nom. | तुमं[1] (तं) | तुज्झे तुम्हे |
| Acc. | (तं तुं) तुमं | तुज्झे तुम्हे वो |
| Instr. | (तइ) तए[2] तुमए तुमे (तुमाइ) ते दे | तुज्झेहिं तुम्हेहिं तुम्मेहिं |
| Abl. | तत्तो (तइत्तो तुमादो -दु -हि). | तुम्हाहिंतो -सुंतो |
| Gen. | (तुमा) तुह तुज्झ तुम्म तुम्ह ते दे | वो भे तुज्झाणं तुम्हाणं |
| Loc. | तइ[3] (तए तुमए तुमे) तुमम्मि | तुज्झेसु तुम्हेसु |

## अस्मद् 'I.'

| | SINGULAR. | PLURAL. |
|---|---|---|
| Nom. | अहं (हं अहअं अहम्मि) | अम्हे (वअं in prose, xii. 25) |
| Acc. | मं ममं (अहम्मि) | अम्हे णो (णे?) |
| Instr. | मे मए (मइ ममाइ) | अम्हेहिं |
| Abl. | मत्तो (मइत्तो ममादो -दु -हि) | अम्हाहिंतो -सुंतो |
| Gen. | मे मम मज्झ मह | मज्झ (?) णो अम्ह अम्हाणं अम्हे |
| Loc. | मइ (मए) ममम्मि | अम्हेसु |

For the numerals, *see* Vararuchi, vi. 54—59.

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[1] In Śak. Williams', p. 230, l. 1, we find a nom. *tum*; *cf.* Var. vi. 26, v.l.

[2] In the plays more generally *tue*.

[3] In the plays more generally *tui*.

## SECTION IV.—VERBS.

Prákrit has properly only one conjugation ( = the first in Sanskrit), though fragments of forms belonging to other conjugations frequently occur in the plays. The middle voice is very seldom used, and most middle verbs are conjugated actively. There is no dual number, as has been already noticed in nouns.

The only tenses of the active voice which remain seem to be the present, the second future, and the imperative. Below we have given the verb *hasa*, adding in brackets those forms which, though not in Vararuchi, occur in Hemachandra, the Sanksh. Sára, and the plays (*cf.* Lassen).

*Present.*

| SINGULAR. | PLURAL. |
|---|---|
| 1. हसामि हसमि (हसम्हि) | 1. हसामो -मु -म हसिमो -मु -म हसमो -मु -म (हसम्हो -म्ह) |
| 2. हससि | 2. हसह (in prose हसध -धं) हसित्था (हसत्थ) |
| 3. हसदि[1] हसइ | 3. हसंति |

The middle voice has a second and third person singular, as *sahase, sahade* or *sahae.*

*Imperative.*

| SINGULAR, | PLURAL. |
|---|---|
| 1. हसमु (Var. vii. 18) | 1. हसामो -म हसमो -म (हसम्ह) |
| 2. हससु (हसाहि हस हसस्स) | 2. हसह (हसध -धं) |
| 3. हसदु हसउ | 3. हसंतु |

It should be added that, instead of *a, e* may be optionally used before any

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[1] On the absence of this form in Vararuchi, Lassen has a remark (p. 202) which it is important for the student of Vararuchi to bear in mind, viz., 'Consultò poni à grammaticis formas *maxime vulgares*; à poetis contra pro vario dicendi genere diversis locis alterutras præoptari.'

personal affix (vii. 34), as *hasemi*, etc., *hasedu*, etc., or, in other words, as *e* is only *ay* contracted, Prákṛit allows the verbs to imitate partially the tenth conjugation in Sanskṛit.

The future has several forms in Prákṛit.

[*a*] That most in use has the following terminatious :—

| | | | |
|---|---|---|---|
| Singular | 1. स्सं स्सामि. | 2. स्ससि | 3. स्सदि |
| Plural | 1. स्सामो. | 2. स्सध, स्सह | 3. स्संति. |

These are added to the root with the augment *i*, as *hasissam*, etc. The *ss* is, of course, only the Prákṛit form of the Sanskṛit *sy*.

[*b*] A second form gives the anomalous *chchh* for the characteristic *ss* of the future, as *sochchham* or *sochchhissam*, from *śru*; *vochchham* or *vochchhissam*, from *vach* (*cf.* Var., vii. 16, 17).

[*c*] A third form changes the *ssa* to *hi*, as in *hasihimi*, etc. We have also such forms of the first person singular and plural as *hasihámi* and *hasihámo*. (Note also such forms as *káham*, *dáham*, from *kṛi* and *dá*; Var., vii. 16).

[For the very rare forms with the inserted *jja* and *jjá*, in Var., vii. 20—22; as also for the rare preterite in *ía* and *hía*, in Var., vii. 23—24; *See* Lassen's Inst., pp. 353—358.]

The Prákṛit passive (vii. 8, 9) uses the active terminations; but, for the characteristic *y*, it prefixes *ía* or *ijja*; as *paḍhíaï* or *paḍhijjaï* for *paṭhyate*. Occasionally the *y* of the Sanskṛit form is retained, in which case it is of course assimilated to the preceding consonant, as *gammaï* for *gamyate*; *dissaï*, or more commonly *dísaï*, for *dṛiśyate* (*cf.* also viii. 57, 58.)

There are two forms of the causal; one in which *ay*, the Sanskṛit addition to the root, becomes *e*, as *káredi* from *kara* = *kṛi* (an *a* in the first syllable of the root becoming *á* by Var. vii. 26); the other in which *áve* (*ábe*?) is added; as *kárávedi* or *karávedi* (the *a* of the first syllable being only optionally lengthened, vii. 27; *cf.* note, transl.).

The infinitive ends in *tum*, if a consonant precedes (which is of course assimilated); and *dum*, if a vowel precedes; as *vattum*, from *vach*; *ṇedum*, from *ṇí*; the latter being the favourite form, an *i* or *e* is often inserted after a final consonant to produce it; the *d* is also often elided, as *haseum* or *hasium*, from *has*.

The indeclinable participle in *twá* becomes *túṇa* or *úṇa*, as *káuṇa*, from *ká* = *kṛi*; that in *ya* becomes *ia*, and is usually the only form found in

prose, even in the simple verb; as *genhia*, from *genh* = *grah*. In prose we find a few instances of *twá* relaxed into *dua*, as *gadua* for *gatwá*, etc. (xii. 10).

The present participle active ends in *anta* (or *enta* by vii. 34); as, *padhanta*, 'reciting.' Vararuchi (vii. 11) allows a fem. form *padhaí*, as well as *padhanti*. The present participle middle ends in *mána* (with fem. in *máni* or *máná*, v. 24).

The passive allows the termination *nta* as well as *mána*, and usually prefixes *ijja*. The passive past participle generally adopts the Sanskrit form, and modifies this by the usual laws, as *suda* or *sua* = *sruta*; *laddha* = *labdha*; the augment *i* is frequently inserted (vii. 32).

The future passive participle in *ya*, generally assimilates the *y* to the preceding consonant; that in *aníya* becomes either *ania* or *anijja*.

On the particles, etc. (Var. ix.) we have little to note, except that *iti* becomes *tti*, in which case a preceding *á*, *í*, or *ú* is shortened; *khalu* becomes *kkhu* after a short or common [1] vowel, and *khu* after a long vowel; and similarly *eva* becomes *jjevva* or *jevva*. *Iva* usually becomes *via* or *vva*; for *api* we have *vi* or *bi*.

The above little sketch of Prákrit grammar will, it is hoped, contain all that the Sanskrit student will require to enable him to understand the Prákrit of Kálidása or Bhavabhúti; of course that of the Mrichchhakatiká is much harder. I cannot conclude better than with Professor Lassen's words, "Legitima veteris linguæ cognitio non multa dubia relinquet; cætera tum tenor locorum, tum tradita à grammaticis doctrina, illustrabit; quæ deinde incerta remaneant, accurata grammatica investigatio plerumque enodabit."

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[1] It is important to bear in mind that *e*, *o*, and a short vowel followed by anuswára are considered common in Prákrit prosody.

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The compiler would add that he originally made a similar one for his own use, and found it sufficient for his purpose in reading Dr. Trithen's edition of the Maháviracharita, although there the Prákrit passages have no Sanskrit explanations subjoined.

P. 14, l. 7, on *somálo* add as a note, 'So read ABCDE, Hemach., and the Prák. Sanj. W has *suumálo*; *cf.* note transl. p. 119.'

P. 19, add to note 3, 'the Prák. Sanj. reads Sút. 17, as in text.'

P. 24, note 5, read 'B *ṇah*; DE *ṇṭhah*.'

P. 30, last line, add, 'for this Sút. and its corrupt Comm., *cf.* note transl. pp. 135, 136.'

P. 39, l. 11, read Sút. 3, **अतो ऽम:**

P. 49, note 1, add to W's var. lect. (after *ssá so*), '*ityádeśau vá bhavatah*; *id-ed-ad-átaścha bhavanti*; *kissá, kise, kii* (Cod. *kii*), *kie, kia, kiá*'; and similarly *jissá*, etc., *tissá, etc.* Then follows *nasgrahaṇena*, etc. as in note.

P. 61, l. 2, W's var. lect. accidentally omitted; W for '*nityártham—viśeshaṇam*,' has '*niyamártham vachanam*.'

P. 111. Add as a note to i. 24, 'The Prák. Sanj. reads this Sútra *Ud úto madhúkádishu*, and employs it to explain the shortening of *ú* before a conjunct, as *dhutta* = *dhúrta*. Similarly it uses i. 18 to explain the shortening of *í*; *cf.* also note, p. 109, and Appendix D.'

P. 128, l. 12, for 'end' read 'middle,' and add as a note to the Sút. (iii. 36), 'though all the MSS. (except W) read *sarvatra sthitasya*, it is not clear why the words are needed in this Sútra.'

P. 129, l. 5 from bottom, for 'see v. 45,' read 'as *attá*, by iii. 2; *cf.* var. lect. v. 46.'

The े has occasionally dropped in ो in part of the impression; I have noticed p. 17, l. 5, *muggo*; p. 25, l. 16, *ṇittháro*; p. 69, l. 16 (Sút. 7) *ṇollah*; p. 72, l. 10 (Sút. 23), *jṇo*; similarly the *e* in *sthâne*, p. 70, l. 11; and *leśena*, p. 83, l. 12.

॥ श्रीगणेशाय नमः ॥

जयति मदमुदितमधुकरमधुररुताकलनकूणितापाङ्गः।
करविहितगण्डकण्डूविनोदसुखितो गणाधिपतिः॥ १॥
वररुचिरचितप्राकृतलक्षणसूत्राणि लक्ष्यमार्गेण।
बुद्ध्वा चकार वृत्तिं संक्षिप्तां भामहः स्पष्टां॥ २॥

॥ आदेरतः ॥ १ ॥

अधिकारो ऽयं। यदित ऊर्द्धमनुक्रमिष्याम आदेरतः स्थाने तद्भवतीत्येवं वेदितव्यं। आदेरित्येतद् आ परिच्छेदसमाप्तेः। अत इतिच आ अकारविधानात्। अत इति तकारग्रहणं सवर्णनिवृत्त्यर्थं[1]।

॥ आ समृद्ध्यादिषु वा ॥ २ ॥

समृद्धि इत्येवमादिषु शब्देष्वादेरकारस्य आकारो भवति वा। समिद्धी सामिद्धी। पअडं पाअडं। अहिजाई आहिजाई। मणंसिणी माणंसिणी। पडिवआ पाडिवआ। सरिच्छं सारिच्छं। पडिसिद्धी पाडिसिद्धी। पसुत्तं पासुत्तं। पसिद्धी पासिद्धी। अस्सो आसो[2]॥ समृद्धि। प्रकट। अभिजाति। मनस्विनी। प्रतिपत्। सदृक्ष। प्रतिस्पर्द्धिन्[3]। प्रसुप्त। प्रसिद्धि। अश्व॥ आकृतिगणो ऽयं॥

॥ इदीषत्पक्वस्वप्नवेतसव्यजनमृदङ्गाङ्गारेषु ॥ ३ ॥

ईषदादिषु शब्देषु आदेरतः स्थाने इकारादेशो भवति। वेति

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[1] अत—र्थं deest in A; *Cf.* Pâṇini, i., 1, 70. [2] So C; ABDEW आस्सो. [3] MSS. प्रतिस्पर्द्धि; *Cf.* Lass. Inst., p. 265.

निवृत्तं ॥ इसि[1] । पिक्कं । सिविणो । वेडिसो[2] । विअणो । मुइंगो[3] । इंगालो ॥

॥ लोपो ऽरण्ये ॥ ४ ॥

अरण्यशब्दे आदेरतो लोपो भवति ॥ रण्णं ॥

॥ ए शय्यादिषु ॥ ५ ॥

शय्या इत्येवमादिषु शब्देषु आदेरत एकारादेशो भवति ॥ सेज्जा । सुंदेरं[4] । उक्केरो । तेरहो । अच्छेरं । पेरन्तं । वेल्ली ॥ शय्या । सौन्दर्य । उत्कर । त्रयोदश । आश्चर्य । पर्यन्त । वल्लि ॥

॥ ओ बदरे देन ॥ ६ ॥

बदरशब्दे दकारेण सहादेरत ओत्वं भवति ॥ बोरं ॥

॥ लवणनवमल्लिकयोर्वेन ॥ ७ ॥

लवणनवमल्लिकयोरादेरतो वकारेण सह ओकारः स्यात् ॥ लोणं । णोमल्लिआ ॥

॥ मयूरमयूखयोर्य्वा वा ॥ ८ ॥

मयूर मयूख इत्येतयोर्यूशब्देन सहादेरत ओत्वं वा भवति ॥ मोरो मऊरो । मोहो मऊहो ॥

॥ चतुर्थीचतुर्दश्योस्तुना ॥ ९ ॥

एतयोस्तुना सहादेरत ओत्वं भवति वा ॥ चोत्थी चउत्थी । चोद्दही चउद्दही ॥

॥ अदातो यथादिषु वा ॥ १० ॥

अत इति निवृत्तं स्थान्यंतरनिर्देशात्[5] । यथा इत्येवमादिष्वातः स्थाने अकारादेशो भवति वा ॥ जह जहा । तह तहा । पत्थरो

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[1] W (and Hema-ch.) ईसि. [2] AB विडिसो *Cf.* ii., 8. [3] B मिइंगो. [4] MSS. -रो. [5] स्था- deest in A.

पत्थारो । पउअं पाउअं । तलवेण्टअं तालवेण्टअं । उक्खअं उक्खाअं । चमरं चामरं । पहरो पहारो । चडु चाडु । दवग्गी[1] दावग्गी । खइअं खाइअं । संठविअं संठाविअं । हलिओ[2] हालिओ ॥ यथा । तथा । प्रस्तार । प्राकृत । तालवृन्तक । उत्खात । चामर । प्रहार । चाटु । दावाग्नि । खादित । संस्थापित । हालिक ॥

॥ इत्सदादिषु ॥ ११ ॥

सदा इत्येवमादिषु आत इकारो भवति वा ॥ सइ सआ । तइ तआ । जइ जआ ॥ सदा । तदा । यदा ॥

॥ इत एत्पिण्डसमेषु ॥ १२ ॥

पिण्ड इत्येवंसमेषु इकारस्य एकारादेशो भवति वा । पेण्डं पिण्डं । णेद्दा णिद्दा । सेंदूरं सिंदूरं । धम्मेल्लं धम्मिल्लं । चेंधं[3] चिंधं । वेण्हू विण्हू । पेट्ठं पिट्ठं ॥ पिण्ड । निद्रा । सिंदूर । धम्मिल्ल । चिह्न । विष्णु । पिष्ट ॥ सम-ग्रहणं संयोगपरस्योपलक्षणार्थं ॥

॥ अत्पथिहरिद्रापृथिवीषु ॥ १३ ॥

पथ्यादिषु शब्देष्विकारस्य अकारो भवति[4] ॥ पहो । हलद्दा । पुहवी ॥

॥ इतेस्तः पदादेः ॥ १४ ॥

पदादेरितिशब्दस्य यस्तकारस्तस्मात्परस्य इकारस्य अकारो भवति ॥ इअ उअह अस्सहवअणं[5] । इअ विअसंतीउ[6] चिरं ॥ इति पश्य तान्ययावचनं ॥ इति विकसंत्यश्चिरं ॥ पदादेरिति वचनादिह न

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[1] So ACDW; B, *n.l.* [2] B हलिओ. [3] A चेधं चिधं; W om.; *Cf.* iii. 34. [4] A (not C) adds *vá*. [5] A इअ उअह अणअवअणं B -अस्सह-अवआणं D -अणहवअणं W इअ उवह अंणहावअणं; A has no Sans. explanation. [6] A विसंतिउ; C विअसंतिउ; W has विलसंतीओ = वि-लसंत्यः; AC have no Sans. explanation.

भवति ॥ पिओत्ति[1] ॥ प्रिय इति ॥

॥ उदिच्वृश्चिकयोः ॥ १५ ॥

इक्षुवृश्चिकयोरित उत्वं भवति ॥ उच्छू । विञ्छुओ[2] ॥

॥ ओच द्विधाकृञः ॥ १६ ॥

कृञ्धातुप्रयोगे द्विधाशब्दस्यौकारो[3] भवति । चकारादुत्वं च ॥ द्विधाकृतं । दोहाइअं । दुहाइअं ॥ द्विधा क्रियते । दोहाइज्जइ । दुहाइज्जइ ॥

॥ ई[4]त्सिंहजिह्वयोश्च ॥ १७ ॥

एतयोरादेरिकारस्य ईकारो भवति ॥ सीहो[5] । जीहा ॥ चकारोऽनुक्तसमुच्चयार्थः । तेन वीसत्थ वीसम्भ इत्येवमादिषु ईत्वं भवति ॥

॥ इदीतः पानीयादिषु ॥ १८ ॥

पानीय इत्येवमादिष्वादेरीकारस्य इकारो भवति ॥ पाणिअं । [6]अलिअं । वलिअं । त[7]आणिं । करिसो । दुइ[8]अं । तइअं । गहिरं ॥ पानीय । अलीक । व्यलीक । तदानीं । करीष । द्वितीय । तृतीय । गभीर ॥

॥ एन्नीडापीडकीदृशेदृशेषु ॥ १९ ॥

नीडादिषु ईकारस्य एकारो भवति ॥ णेड्डं[9] । आ[10]पेलो । केरिसो । एरिसो ॥

॥ उत ओत्तुण्डरूपेषु ॥ २० ॥

तुण्ड इत्येवंरूपेषु आदेरुकारस्य ओकारो भवति ॥ तोण्डं ।

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[1] A पिओन्ति. [2] A विकूओ W विसुओ; D *n.l.*: *Cf.* Lass. Inst., p. 110. [3] DW add इतः before ओकारो. [4] A इ (?) CW ई; BD ईत्. [5] AW सींहो; *Cf.* Lass. Inst., p., 270. [6] BDW add विलिअं = व्रीडितं. [7] A (not C) तअणिं. [8] A विइअं; *Cf.* Lass. Inst., p. 257. [9] All but BE णेडं. [10] BD आमेडो: *Cf.* ii., 16, and Lass. Inst., App., pp. 49, 70.

मोत्ता। पोक्खरो। पोत्थओ। लोद्धओ। कोट्टिमं॥ तुण्ड। मुक्ता। पुष्कर। पुस्तक। लुब्धक। कुट्टिम॥ रूपग्रहणं संयोगपरोपलक्षणार्थं॥

॥ उलूखले ल्वा वा ॥ २१ ॥[1]

उलूखलशब्दे लूशब्देन सह उकारस्य ओकारो भवति वा। ओक्खलं। उलूहलं[2]॥

॥ अन्मुकुटादिषु ॥ २२ ॥

मुकुट इत्येवमादिष्वादेरुकारस्य स्थाने अकारो भवति[3]॥ मउडं। मउलं। गरुअं। गरुई। जहिट्ठिलो[4]। सोअमल्लं। अवरि॥ मुकुट। मुकुल। गुरु। गुर्वी। युधिष्ठिर। सौकुमार्य। उपरि॥

॥ इत्पुरुषे रोः ॥ २३ ॥

पुरुषशब्दे यो रेफस्तस्य उकारस्य इकारो भवति॥ पुरिसो॥

॥ उदूतो मधूके ॥ २४ ॥

मधूकशब्दे ऊकारस्य उकारो भवति॥ महुअं॥

॥ अदुकूले वा लस्य द्वित्वं ॥ २५ ॥

दुकूलशब्दे ऊकारस्य अकारो भवति वा। तत्संयोगेन लकारस्य द्वित्वं॥ दुअल्लं दुऊलं॥

॥ एन्नूपुरे ॥ २६ ॥

नूपुरशब्दे ऊकारस्य एकारो भवति॥ णेउरं॥

॥ ऋतो ऽत्॥ २७ ॥

आदेर्ऋकारस्य अकारो भवति॥ तणं। घणा। मअं। कअं। वड्ढो। वसहो॥ तृण। घृणा। मृत। कृत। वृद्ध। वृषभ॥

॥ इदृष्यादिषु ॥ २८ ॥

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[1] C D उदूखले द्वा वा and similarly in Comm. [2] A उलूखलं; DC उदूखलं. [3] W adds वेति निवृत्तं। [4] A जहिच्चिलो.

ऋष्यादिषु शब्देषु आदेर्ऋकारस्य इकारो भवति ॥ इसी । विसी । गिट्ठी । दिट्ठी । सिट्ठी । सिंगारो । मिअंको । भिंगो । भिंगारो । हिअअं । विइ[1]ण्हो । विंहिअं । किसरो । किच्चा । विंकु[2]ओ । सिआलो । किई । किसी । किवा ॥ ऋषि । वृषी । गृष्टि । दृष्टि । सृष्टि । शृंगार । मृगांक । भृंग । भृंगार । हृदय । वितृष्ण । वृंहित । कृशर । कृत्या । वृश्चिक । शृगाल । कृति । कृषि । कृपा ॥

॥ उदृत्वादिषु ॥ २८ ॥

ऋतु इत्येवमादिषु आदेर्ऋत उकारो भवति ॥ उदू । मुणालो । पुहवी । वुंदावणं । पाउसो । पउत्ती । विउ[3]दं । संवुदं । णिव्वुदं । वुत्तंतो । परहुओ । माउओ । जामाउओ ॥ ऋतु । मृणाल । पृथिवी । वृंदा-वन । प्रावृष् । प्रवृत्ति । विवृत । संवृत । निर्वृत । वृत्तांत । परभृत । मातृक । जामातृक । इत्येवमादयः ॥

॥ अयुक्तस्य रिः[4] ॥ ३० ॥

वर्णांतरेणायुक्तस्यादेर्ऋकारस्य रिकारो भवति ॥ रिणं । रिद्धो । रिच्छो ॥

॥ क्वचिद्युक्तस्यापि ॥ ३१ ॥

वर्णांतरेण युक्तस्यापि क्वचिदृकारस्य रिकारो भवति ॥ एरिसो । सरिसो । तारिसो ॥

॥ वृक्षे वेन रुर्वा ॥ ३२ ॥

वृक्षशब्दे वशब्देन सह ऋकारस्य रुकारो भवति वा ॥ रुक्खो । वच्छो ॥ व्यवस्थितविभाषाज्ञापनात् वृक्षपक्षे न भवति खलपक्षे तु नित्यमेव भवति ॥

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[1] A (not C) विइरादो. [2] ADW विक्कुओ ; C विंकुओ ; B विंचओ ; *Cf.* i., 15. [3] BW विवुदं ; *Cf.* ii., 7. [4] A gives the Sútra ऋरीति,

॥ ऌतः[1] क्लृप्त इलिः ॥ ३३ ॥

क्लृप्तशब्दे ऌकारस्य इलीत्ययमादेशो भवति ॥ किलित्तं ॥ तदेवमादेशांतरविधानात् प्राकृते ऋकारऌकारौ न भवतः ॥

॥ एत इद्वेदनादेवरयोः ॥ ३४ ॥

वेदनादेवरयोरेकारस्य इकारो भवति[2] ॥ विअणा । दिअरो ॥ वाग्रहणानुवृत्तेः क्वचिद् वेअणा । देअरो । इत्यपि ॥

॥ ऐत एत् ॥ ३५ ॥

आदेरैकारस्य एकारो भवति ॥ सेलो । सेच्चं[3] । एरावणो । केलासो । तेल्लोक्कं ॥ शैल । शैत्य । ऐरावत । कैलास । त्रैलोक्य ॥

॥ दैत्यादिष्वइ ॥ ३६ ॥

दैत्यादिषु शब्देषु ऐकारस्य अइ इत्ययमादेशो भवति ॥ दइच्चो । चइत्तो । भइरवो । सइरं । वइरं । वइदेसो । वइदेहो । कइअवो । वइसाहो । वइसिओ । वइसंपाअण ॥ दैत्य । चैत्र । भैरव । स्वैर । वैर । वैदेश । वैदेह । कैतव । वैशाख । वैशिक । वैशम्पायन । इत्यादयः ॥

॥ दैवे वा ॥ ३७ ॥

दैवशब्दे ऐकारस्य अइ इत्ययमादेशो भवति वा ॥ दइवं । देव्वं ॥ अनादेशपक्षे नीडादित्वाद् द्वित्वं[4] ॥

॥ इत्सैन्धवे ॥ ३८ ॥

सैन्धवशब्दे ऐकारस्य इकारो भवति ॥ सिंधवं ॥

॥ ईद्धैर्ये ॥ ३९ ॥

धैर्यशब्दे ऐकारस्य ईकारो भवति ॥ धीरं ॥

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C ऋरि· [1] AC ऌ. [2] A (not C) very corrupt in the Comm. and examples. [3] D सेच्चं ; AB सेत्तं ; *Cf.* Lass. App., p. 66. W has सेसं = सैन्य. [4] *Cf.* iii., 52.

॥ ओतोऽद्वा प्रकोष्ठे कस्य वः ॥ ४० ॥

प्रकोष्ठशब्दे ओकारस्य अकारो भवति वा । तत्संयोगेनच ककारस्य वत्वं ॥ पवट्ठो पओट्ठो ॥

॥ औत ओत् ॥ ४१ ॥

औकारस्य आदेरोकारो भवति ॥ कोमुई । जोव्वणं । कोत्थुहो । कोसंवी ॥ कौमुदी । यौवनं । कौस्तुभः । कौशाम्बी ॥

॥ पौरादिष्वउ ॥ ४२ ॥

पौर इत्येवमादिषु शब्देषु औकारस्य अउ इत्ययमादेशो भवति ॥ पउरो । कउरओ[1] । पउरिसो[2] ॥ पौर । कौरव । पौरुष । आकृतिगणो ऽयं ॥ कौशले विकल्पः[3] ॥ कोसलो । कउसलो ॥ कौशल ॥

॥ आच्च गौरवे ॥ ४३ ॥

गौरवशब्दे औकारस्य आकारो भवति । चकारादउत्वंच ॥ गारवं । गउरवं ॥

॥ उत्सौंदर्यादिषु ॥ ४४ ॥

सौंदर्य इत्येवमादिषु औकारस्य उकारो भवति ॥ सुंदेरं । मुंजाअणो । सुंडो । कुक्खेअओ । दुव्वारिओ[5] ॥ सौंदर्य । मौंजायन । शौंड । कौक्षेयक । दौवारिक ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे अज्विधिर्नाम ॥

॥ प्रथमः परिच्छेदः ॥

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[1] BD कउरवो. [2] AW पउरुसो; B पउरिसो; CD पउरसो. [3] Only W has कौशले वा as a new Sútra. [4] ACW सुंदेरो. [5] CW दुवारिओ.

## ॥ अथ द्वितीयः परिच्छेदः ॥

॥ अयुक्तस्यानादौ ॥ १ ॥

अधिकारोऽयं । इत उत्तरं यद्वक्ष्यामस्तदयुक्तस्य व्यंजनस्यानादौ वर्तमानस्य कार्यं भवतीत्येवं वेदितव्यं । वक्ष्यति कादीनां लोपः ॥ मउडं ॥ अयुक्तस्येति किं । अग्घो[1] । अक्को ॥ अनादाविति किं । कमलं ॥ अयुक्तस्येति । आ परिच्छेदसमाप्तेः ॥ अनादाविति च । आ जकारविधानात्[2] ॥

॥ कगचजतदपयवां प्रायो लोपः ॥ २ ॥

कादीनां नवानां वर्णानामयुक्तानामनादौ वर्तमानानां प्रायो बाहुल्येन लोपो भवति ॥ कस्य तावत् । मउलो । णउलं[3] ॥ गस्य । साअरो । णअरं ॥ चस्य । वअणं । सूई ॥ जस्य । गओ । रअदं ॥ तस्य । कअं । विआणं ॥ दस्य । गआ । मओ ॥ पस्य । कई । विउलं । सुउरिसो ॥ सुपुरुष[4] इति यद्यपि उत्तरपदस्य पुरुषशब्दस्यादिस्तथापि लोपो भवतीत्यनेन ज्ञापयति वृत्तिकारः यथा उत्तरपदादिरनादिरेवेति ॥ यस्य । वाउणा[5] । णअणं ॥ वस्य । जीअं[6] । दिअहो ॥ मुकुल । नकुल । सागर । नगर । वचन । सूची । गज । रजत । कृत । वितान । गदा । मद । कपि । विपुल । सुपुरुष । वायुना । नयन । जीव । दिवस ॥

प्रायोग्रहणाद्यत्र श्रुतिसुखमस्ति तत्र न भवत्येव ॥ सुकुसुमं । पिअगमणं । सचावं[7] । अवजलं[8] । अतुलं । आदरो । अपारो । अजसो ।

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[1] A अंक्के (altered from its old reading); W अक्खो. [2] AC ओकारविधानात्; D आक-; *Cf.* S. 31. [3] W णउलो. [4] AC पुरिस. [5] BDW काओ = काय. [6] For जीअं see iv., 5; DW जीओ. [7] B सचरं; D सचमरं. [8] BW

सवङ्कमाणं[1] ॥ सुकुसुम । प्रियगमन । सचाप । अपजल । अतुल । आदर । अपार । अयशस् । सवङ्कमान ॥

अयुक्तस्येत्येव ॥ सक्को । मग्गो[2] ॥ शक्र । मार्ग ॥

अनादावित्येव ॥ कालो । गंधो ॥ काल । गंध ॥

॥ यमुनायां मस्य ॥ ३ ॥

यमुनाशब्दे मकारस्य लोपो भवति ॥ जउणा ॥

॥ स्फटिकनिकषचिकुरेषु कस्य हः[3] ॥ ४ ॥

अनादाविति वर्त्तते । एषु कस्य हकारो भवति । लोपापवादः ॥ फलिहो । णिहसो । चिहुरो ॥

॥ शीकरे भः ॥ ५ ॥

शीकरशब्दे ककारस्य भकारो भवति ॥ सीभरो ॥

॥ चंद्रिकायां मः ॥ ६ ॥

चंद्रिकाशब्दे ककारस्य मकारो भवति ॥ चंदिमा ॥

॥ ऋत्वादिषु तो दः ॥ ७ ॥

ऋतु इत्येवमादिषु तकारस्य दकारो भवति ॥ उदू । रअदं । आअदो । णिव्वुदी । आउदी[4] । संवुदी । सुइदो । आइदी । हदो । संजदो । विउदं[5] । संजादो । संपदि[6] । पडिवद्दी[7] ॥ ऋतु । रजत । आगत ।

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(and A originally) अवजलं D अप-. [1] Altered to सवङ्कवाणं in A, D has सुवसणं. [2] DW add several more examples not in ABC, e.g., अच्चा, etc. [3] A -निकश-; DW give the Sútra स्फटिकनिकषविकलविकटचिकुरेषु कस्य हः and add in the Comm. the Prákrit forms विहलो । विहडो । (D विहरो). [4] B omits आउदी । आइदी । संजादो । [5] B विवुदं. [6] A संपदी. [7] AC पदिवत्ती; DW पडिवद्दी; E पडिवद्धी B omits it; this ex. cannot properly belong to this Sútra,

निर्वृति । आवृति । संवृति । सुकृति । आकृति । हत । संयत । विवृत । संयात । संप्रति । प्रतिपत्ति ॥

॥ प्रतिसरवेतसपताकासु डः[1] ॥ ८ ॥

एषु शब्देषु तकारस्य डकारो भवति । लोपापवादः ॥ पडिसरो । वेडिसो । पडाआ ॥

॥ वसतिभरतयोर्हः ॥ ९ ॥

वसतिभरतशब्दयोस्तकारस्य हकारो भवति ॥ वसही । भरहो ॥

॥ गर्भिते णः ॥ १० ॥

गर्भितशब्दे तकारस्य णकारो भवति ॥ गब्भिणं[2] ॥

॥ ऐरावते च ॥ ११ ॥

ऐरावतशब्दे तकारस्य णकारो भवति ॥ एरावणो ॥

॥ प्रदीप्तकदम्बदोहदेषु दो[3] लः ॥ १२ ॥

एषु शब्देषु दकारस्य लकारो भवति ॥ पलित्तं । कलंबो । दोहलो[4] ॥

॥ गद्गदे रः ॥ १३ ॥

गद्गदशब्दे दकारस्य रेफादेशो भवति ॥ गग्गरो ॥

॥ संख्यायां च ॥ १४ ॥

संख्यावाचिनि शब्दे यो दकारस्तस्य रेफादेशो भवति ॥ एआरह[5] ।

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yet it seems to be confirmed by the Sanksh. Sára, rule 71. [1] W reads प्रतिमाप्रतिसरप्रतिवेषवेतसपताकासु डः. [2] BD गब्भिणी. [3] A omits दो. [4] A E दोहलो; W -लं; BD णोहलो; B then adds अनादावित्यनुवृत्तेः दोहद इत्यत्राद्यदकारस्य न लकारः किंतु दोहदेन वक्ष्यमाणेन णकारः । णोहल अम्यप्पणो किं इत्युदाहरणं (?) ।; *Cf.* S. 40, and S. 38, note; the Sanksh. Sára has a rule (92) णो लांगलादेः । णंगलं । णोहलं; see Lass. Inst., p. 197. [5] A -रहं; W -हो.

बारह। तेरह॥ एकादश। द्वादश। त्रयोदश॥ अयुक्तस्येत्येव च[1]उद्दह॥

॥ पो वः ॥ १५ ॥

पकारस्यायुक्तस्यानादिवर्तिनो वकारादेशो भवति॥ सावो। सवहो। उलवो। उव[2]सग्गो॥ शाप। शपथ। उलप। उपसर्ग॥ प्रायोग्रहणाद्यत्र लोपो न भवति तत्रायं विधिः॥

॥ आपीडे मः ॥ १६ ॥

आपीडशब्दे पकारस्य मकारो भवति॥ [3]आमेलो॥

॥ उत्तरीयानीययोर्ज्जो[4] वा ॥ १७ ॥

उत्तरीयशब्दे अनीयप्रत्ययांते च यस्य ज्जो[5] भवति वा॥ उत्तरीअं[6]। उत्त[7]रिज्जं। रमणीअं। रमणिज्जं। भरणीअं। भरणिज्जं॥

॥ छायायां हः ॥ १८ ॥

छायाशब्दे यकारस्य हकारो भवति॥ छाहा॥

॥ कबंधे बो मः ॥ १९ ॥

कबंधशब्दे बकारस्य मकारो भवति॥ कमंधो॥

॥ टो डः ॥ २० ॥

टस्यानादिवर्तिनो डकारो भवति॥ णडो। विडवो॥

॥ सटाशकट[8]कैटभेषु ढः[9] ॥ २१ ॥

एतेषु टकारस्य ढकारो भवति॥ सढा। सअढो। केढवो॥

॥ स्फटिके लः ॥ २२ ॥

स्फटिकशब्दे टकारस्य लकारो भवति॥ फलिहो॥

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[1] Added from BDW. [2] A om. [3] W आमोलो. [4] A जो; BC ज्जो; DE यस्य ज्जो; W यस्य जो. [5] ACW जो; BD ज्जो. [6] A reads *iyam* in all the examples; W expressly adds *pakshe yalopah.* [7] BD उत्तरीज्जं. [8] A -सकट-. [9] BEW (and probably AD, but these are not so

॥ डस्य च ॥ २४ ॥

डकारस्यायुक्तस्यानादिभूतस्य लकारो भवति ॥ दालिमं । तलाग्रं[1]। वलही ॥ प्राय इत्येवं ॥ दाडिमं । वडिमं[2] । णिविडो ॥

॥ ठो ढः[3] ॥ २४ ॥

ठकारस्यायुक्तस्यानादिभूतस्य ढकारो भवति ॥ मढं[4] । जढरं । कढोरं ॥

॥ [5]अंकोटे ल्लः ॥ २५ ॥

अंकोठशब्दे ठकारस्य ल्लकारो भवति ॥ अंकोल्लो ॥

॥ फो भः ॥ २६ ॥

फकारस्यायुक्तस्यानादिभूतस्य भकारो भवति ॥ सिभा । सेभालिआ । सभरी । सभलं ॥

॥ खघथधभां हः ॥ २७ ॥

खादीनां पंचानामयुक्तानामनादिवर्तिनां हकारो भवति ॥ खस्य तावत् ॥ मुहं । मेहला ॥ घस्य ॥ मेहो । जहणो[6] ॥ थस्य ॥ गाहा । सवहो ॥ धस्य ॥ राहा । वहिरो ॥ भस्य ॥ सहा । रासहो ॥ प्राय इत्येव ॥ पखलो[7] । पलंघणो[8] । अधीरो । अधणो । उवलद्धभावो ॥

मुख । मेखला । मेघ । जघन । गाथा । शपथ । राधा । वधिर । सभा । रासभ । प्रखल । प्रलंघन । अधीर । अधन । उपलब्धभाव ॥

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clear) ढः and similarly in the ex.: E has in Sút. टो ढः; the Sanksh. Sára has ढ; see Lass. Inst., p. 209. [1] BDW and probably A तलाग्रं. [2] A om. [3] WDE have the ढ throughout; the other MSS. vary between ढ and ट; *Cf.* Lass. Inst., p. 209. [4] BW मढो; BDW add मढा = शठ. [5] W अङ्कोढे. [6] ACDE जहणो; BW -णं. [7] Obscure in AB, but plain in DE. [8] Plain in CDE; DE add the Sans. interpr.; W has several different examples.

॥ प्रथमशिथिलनिषधेषु ढः ॥ २८ ॥[1]

एतेषु थधयोर्ढकारो भवति ॥ पढमो । सिढिलो । णिसढो ॥

॥ कैटभे वः ॥ २९ ॥

कैटभशब्दे भकारस्य वकारो भवति ॥ केढवो[2] ॥

॥ हरिद्रादीनां रो लः ॥ ३० ॥

हरिद्रा इत्येवमादीनां रेफस्य लकारो भवति ॥ हलद्दा[3] । चलणो । मुहलो । जहिट्ठिलो । सोमालो । कलुणं । अंगुली । इंगालो । चिलादो[4] । फलिहा । फलिहो ॥ हरिद्रा । चरण । मुखर । युधिष्ठिर । सुकुमार । करुण । अंगुरी । अंगार । किरात । परिखा । परिघ । इत्येवमादयः ॥

॥ आदेर्यो जः ॥ ३१ ॥

अनादेरिति निवृत्तं ॥ आदिभूतस्य यकारस्य जकारो भवति ॥ जट्ठी[5] । जसो । जक्खो ॥ यष्टि । यशस् । यक्ष ॥

॥ यष्ट्यां लः ॥ ३२ ॥

यष्टिशब्दे यकारस्य लकारो भवति ॥ लट्ठी ॥

॥ किराते चः[6] ॥ ३३ ॥

किरातशब्दे आदेर्वर्णस्य चकारो भवति ॥ चिलादो[7] ॥

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[1] WE have ढ plainly throughout, and so mostly A; but the other MSS. confuse it with ठ, D has ढ twice; *Cf.* Lass. Inst., p. 209, and Sanksh. Sára, S. 60. [2] W केटवो. [3] A हलिद्दा, but the *i* is a later insertion, and contradicts i., 13, and the other MSS. [4] A विलादो; W कि-. [5] D मझजट्ठी and adds the Sans. मधुयष्टि; *Cf.* Lass., Inst., p. 100; W om. [6] BC च; W वः; D चः; A not plain. [7] The च is plain in BCD; W has व.

॥ कुब्जे खः ॥ ३४ ॥

कुब्जशब्दे आदेर्वर्णस्य खकारो भवति ॥ खुज्जो ॥

॥ दोलादंडदशनेषु डः ॥ ३५ ॥

एषु आदेर्वर्णस्य डकारो भवति ॥ डोला[1] । डंडो । डमणो ॥

॥ परुषपरिघपरिखासु फः[2] ॥ ३६ ॥

एतेष्वादेर्वर्णस्य फकारो भवति ॥ फरुसो । फलिहो । फलिहा ॥

॥ पनसे ऽपि[3] ॥ ३७ ॥

पनसशब्दे ऽपि पकारस्य फकारो भवति ॥ फणसो ॥

॥ बिसिन्यां भः ॥ ३८ ॥

बिसिनीशब्दे आदेर्वर्णस्य भकारो भवति ॥ भिसिणी ॥ स्त्रीलिंग-निर्देशादिह न भवति ॥ बिसं[4] ॥

॥ मन्मथे वः ॥ ३९ ॥

मन्मथशब्दे आदेर्वर्णस्य वकारो भवति ॥ वम्महो ॥

॥ लाहले[5] णः ॥ ४० ॥

लाहलशब्दे आदेर्वर्णस्य णकारो भवति ॥ णाहलो[6] ॥

॥ षट्शावकसप्तपर्णानां छः ॥ ४१ ॥

एतेषामादेर्वर्णस्य छकारो भवति ॥ छट्ठी । छम्मुहो । छावओ । छत्तवण्णो ॥ षष्ठी । षण्मुख । शावक । सप्तपर्ण ॥

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[1] A डोल्ला. [2] W पुरुष-. [3] DE om. Sútra 37 and Comm. [4] After Sútra 38, W gives a Sútra, found also in Hema-ch., (*cf.* Sútra 40) लाहललांगललांगूलेषु वा णः with ex. णाहलो । लाहलो । णांगलो । लांगलो । णंगुलं । लंगुलं । [5] ABC लाहले; DE लोहले; W लाहने (in Comm. लाहान). [6] ABC णाहलो; DE णिहलो; W णाहणो; *Cf.* Lass. Inst., p. 197, and notes to S. 12 and S. 38, *supra.*

॥ नो णः सर्वत्र[1] ॥ ४२ ॥

आदेरिति निवृत्तं । सर्वत्र नकारस्य णकारो भवति ॥ णई । कणअं । वअणं । माणुसो[2] ॥

॥ शषोः सः ॥ ४३ ॥

सर्वत्र शकारषकारयोः सकारो भवति ॥ शस्य ॥ सद्दो[3] । णिसा । अंकुसो[4] ॥ षस्य ॥ संढो[5] । वसहो । कसाअं ॥

॥ दशादिषु हः ॥ ४४ ॥

दश इत्येवमादिषु शकारस्य हकारो भवति ॥ दह[6] । एआरह । वारह । तेरह ॥

॥ संज्ञायां वा ॥ ४५ ॥

संज्ञायां गम्यमानायां वा दशशब्दे शस्य हत्वं भवति ॥ दहमुहो दसमुहो । दहवलो दसवलो । दहरहो दसरहो ॥

॥ दिवसे सस्य ॥ ४६ ॥

दिवसशब्दे सकारस्य हकारो भवति[7] ॥ दिअहो[8] ॥

॥ स्नुषायां ण्हः[9] ॥ ४७ ॥

स्नुषाशब्दे षकारस्य ण्हकारो भवति ॥ सोण्हा[10] ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे अयुक्तवर्णविधिर्नाम द्वितीयः परिच्छेदः ॥

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[1] W only नो णः. [2] Altered in A to माणंसिणी; BDW add अयुक्तस्येति किं । कन्दरा । अन्तरं. [3] A सद्दो. [4] A अंसो. [5] W संढो; the other MSS. are indistinct between -ढो and -ठो; *Cf.* ii., 24. [6] W दहो etc. [7] DW add वा. [8] DW add दिअसो; *Cf.* Lass. Inst., p. 219. [9] W न्ह. [10] BD add a reference to i., 20.

## ॥ अथ तृतीयः परिच्छेदः ॥

॥ उपरि लोपः कगडतदपषसां ॥ १ ॥

कादीनामष्टानां युक्तस्योपरिस्थितानां लोपो भवति ॥ कस्य तावत् ॥ भत्तं । सित्यश्रो ॥ गस्य । मुद्धो । सिणिद्धो ॥ डस्य । खग्गो । सज्जो[1] ॥ तस्य । उप्पलं । उप्पाश्रो[2] ॥ दस्य । मुग्गा । मुग्गरो ॥ पस्य । सुत्तो । पज्जत्तो[3] ॥ षस्य । गोट्ठी[4] । णिट्ठुरो ॥ सस्य । खलिग्रं । णेहो ॥ भक्त । सिक्थक । मुग्ध । स्निग्ध । खड्ग । षड्ज । उत्पल । उत्पात । मुद्ग । मुद्गर । सुप्त । पर्याप्त । गोष्ठी । निष्ठुर । स्खलित । स्नेह ॥

॥ अधो मनयां ॥ २ ॥

मकारनकारयकाराणां युक्तस्याधःस्थितानां लोपो भवति ॥ मस्य । सोस्सं[5] । रस्सी । जुग्गं । वग्गी[6] ॥ नस्य ॥ णग्गो ॥ यस्य ॥ सोम्मो । जोग्गो ॥

॥ सर्वत्र लवरां ॥ ३ ॥

लकारवकाररेफाणां युक्तस्योपर्यधःस्थितानां लोपो भवति ॥ लस्य ॥ उक्का । वक्कलं । विक्कवो ॥ वस्य ॥ लोद्धश्रो[7] । पिक्कं[8] ॥ रस्य ॥ श्रक्को । सक्को ॥ उल्का । वल्कल । विक्लव । लुब्धक । पक्व । अर्क । शक्र ॥

॥ द्रे रो वा ॥ ४ ॥

द्रशब्दे रेफस्य वा लोपो भवति ॥ दोहो । द्रोहो ॥ चंदो । चंद्रो ॥ रुद्दो । रुद्रो ॥

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[1] Added from BDW. [2] Altered in A to -त्तं. [3] Added from BDW. [4] So in all the MSS. [5] W सोस्सो (wanting in BD) which it explains by सोम्य. [6] A वग्गी (wanting in BDW). [7] A originally लोद्धवो, like B; W लुद्धश्रो; *Cf.* i., 20. [8] BD add सद्दो = शब्द.

॥ सर्वज्ञतुल्येषु ञः[1] ॥ ५ ॥

सर्वज्ञतुल्येषु ञकारस्य लोपो भवति ॥ सव्वज्जो । इंगिअज्जो[2] ॥ जानातेर्यान्येवंरूपाणि तत्र ञलोपः[3] ॥

॥ श्मश्रुश्मशानयोरादेः ॥ ६ ॥

श्मश्रुश्मशानयोरादेर्वर्णस्य लोपो भवति ॥ मस्सू[4] । मसाणं ॥

॥ मध्याह्ने हस्य ॥ ७ ॥

मध्याह्नशब्दे हकारस्य लोपो भवति ॥ मज्झण्णो[5] ॥

॥ ह्नह्लह्मेषु नलमां स्थितिरूर्द्ध्वं ॥ ८ ॥

ह्न ह्ल ह्म इत्येतेष्वधःस्थितानां नकारलकारमकाराणां स्थितिरूर्द्ध्वमुपरिष्टाद्भवति ॥ ह्नस्य । पुव्वण्हो । अवरण्हो ॥ ह्लस्य । कल्हारं । अल्हादो ॥ ह्मस्य । वम्हणो ॥

॥ युक्तस्य[6] ॥ ९ ॥

अधिकारो ऽयं । आ परिच्छेदसमाप्तेर्यदित ऊर्द्ध्वमनुक्रमिष्यामो युक्तस्येत्येवं वेदितव्यं ॥ वक्ष्यति । अस्थिनि अट्ठी ॥ युक्तग्रहणं हलो ऽन्यस्य[7] मा भूत् ॥

॥ ष्टस्य ठः ॥ १० ॥

ष्ट इत्येतस्य युक्तस्य ठकारो भवति ॥ लट्ठी । दिट्ठी ॥

॥ अस्थिनि ॥ ११ ॥

अस्थिशब्दे युक्तस्य ठकारो भवति ॥ अट्ठी ॥

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[1] This Sútra corrupt in AB (and in A the Comm. as well); CW ञः; DE ञस्य; BDEW agree in the Comm. and ex. [2] W adds मणोज्जो. [3] W अयं लोपः. [4] BDW मस्सू; A मस्सु. [5] E has ण्ण and so originally A; this is required by S. 50; *Cf.* Boehtl. Śakunt., note p. 175; BW ण; D. *n.l.* [6] Sútras 9, 10 and 11 are confused by Lassen. [7] A हलो

॥ स्तस्य थः ॥ १२ ॥

स्तशब्दस्य थकारो भवति। उपरिलोपापवादः॥ हत्थो। समत्थो। थुई[1]। थवओ। कोत्थुहो॥ हस्त। समस्त। स्तुति। स्तवक। कौस्तुभ॥

॥ न स्तंबे ॥ १३ ॥

स्तंबशब्दे स्तकारस्य थकारो न भवति॥ तंबो॥

॥ स्तंभे खः ॥ १४ ॥

स्तंभशब्दे स्तकारस्य खकारो भवति॥ खंभो॥

॥ स्थाणावहरे ॥ १५ ॥

स्थाणुशब्दे युक्तस्य खकारो भवति। अहरे। हराभिधेये न भवति॥ खाणू॥ अहर इति किं॥ थाणू। हरो॥

॥ स्फोटके ॥ १६ ॥

स्फोटकशब्दे युक्तस्य खकारो भवति॥ खोडओ॥

॥ र्यशय्याभिमन्युषु जः[3]॥ १७ ॥

र्य इत्यस्य शय्याभिमन्युशब्दयोश्च युक्तस्य जकारो भवति॥ कज्जं[4]। सेज्जा। अहिमज्जू[5]॥

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ऽन्त्ये. [1]So BDW; A's थुरही is corrupt; see Lass. Inst., p. 103. [2]This Sútra with its Comm. is variously written: AC (and probably B originally) as above; DE (and B now) नः स्तंबे, with a corresponding Comm. but the same ex.; W confuses Sútras 13, 14.; the text of AC is the simplest, the स being elided by iii., 1. [3]So DE, and B has been altered to this; ACW read the Sút., कार्यशय्याभिमन्युषु जः, and the Comm. एतेषु शब्देषु युक्तस्य, etc. The Sanksh. Sára follows DE in its two rules 115, 134, the latter being र्यस्य ज्जो। कज्जं. [4]A काज्जं. [5]So MSS.; *Cf.* Lass. Inst., App., p. 53; D adds a reference

॥ तूर्यधैर्यसौंदर्याश्चर्यपर्यंतेषु रः ॥ १८ ॥

एतेषु शब्देषु र्यस्य रेफो भवति ॥ तूरं । धीरं । सुंदेरं[1] । अच्छेरं । पेरंतं ॥

॥ सूर्ये वा ॥ १९ ॥

सूर्यशब्दे र्यकारस्य रेफादेशो भवति वा ॥ सूरो[2] । सुज्जो ॥

॥ चौर्यसमेषु रिश्रं ॥ २० ॥

चौर्यसमेषु शब्देषु र्यस्य रिश्रं इत्यादेशो भवति ॥ चोरिश्रं । सोरिश्रं । वीरिश्रं[3] ॥ चौर्य । शौर्य । वीर्य ॥ समग्रहणादाकृतिगणोऽयं ॥

॥ पर्यस्तपर्याणसौकुमार्येषु लः[4] ॥ २१ ॥

एषु शब्देषु र्यस्य लकारो भवति ॥ पल्लत्थं । पल्लाणं । सोश्रमल्लं ॥

॥ र्तस्य टः ॥ २२ ॥

र्त इत्येतस्य टकारो भवति ॥ केवट्टश्रो । णट्टश्रो । णट्टई[5] ॥

॥ पत्तने ॥ २३ ॥

पत्तनशब्दे युक्तस्य टकारो भवति ॥ पट्टणं ॥

॥ न धूर्तादिषु ॥ २४ ॥

धूर्त इत्येवमादिषु र्त इत्येतस्य टकारो न भवति ॥ धुत्तो । कित्ती । वत्तमाणं । वत्ता । श्रावत्तो । संवत्तश्रो । णिवत्तश्रो । वत्तिश्रा । अत्तो[6] । कत्तरी । मुत्ती ॥ धूर्त । कीर्ति । वर्तमान । वार्त्ता । श्रावर्त । संवर्तक । निवर्तक । वर्तिका । श्रार्त । कर्तरी । मूर्त्ति ॥

॥ गर्तै डः ॥ २५ ॥

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to iii., 50. [1] So MSS.; *Cf.* i., 5. [2] D adds वाग्रहणात् पूर्वयशय्यादिसूत्रसामान्येन जकारः स्यात् (added in B in margin). [3] BD विरिश्रं. [4] A ल्लः; for the doubling in the ex., *cf.* iii., 50, as in all such cases. [5] BW om.; D वट्टइ = वर्तते. [6] AW श्रात्तो.

गर्तशब्दे तस्य डकारो भवति ॥ गड्डो ॥

॥ गर्दभसंमर्द[1]वितर्दिविच्छर्दिषु र्दस्य ॥ २६ ॥

एतेषु र्दस्य डो भवति ॥ गड्डहो । संमड्डो[2] । विअड्डी । विच्छड्डी ॥

॥ त्यथ्यद्यां चछजाः[3] ॥ २७ ॥

त्यथ्यद्य इत्येतेषां चछज इत्येते यथासंख्यं भवंति ॥ त्यस्य ॥ णिच्चं[4] । पच्चच्छं[5] ॥ थ्यस्य ॥ रच्छा । मिच्छा । पच्छं ॥ द्यस्य ॥ विज्जा । वेज्जं[6] ॥ नित्य । प्रत्यक्ष । रथ्या । मिथ्या । पथ्य । विद्या । वैद्य ॥

॥ ध्यह्योर्झः[7] ॥ २८ ॥

ध्य ह्य इत्येतयोर्झकारो भवति ॥ ध्यस्य ॥ मज्झं[8] । अज्झाओ ॥ ह्यस्य ॥ वज्झओ । गुज्झओ ॥ मध्य । अध्याय । वाह्यक । गुह्यक ॥

॥ ष्कस्कक्षां खः ॥ २९ ॥

ष्कस्कक्षां खकारो भवति ॥ ष्कस्य ॥ मुक्खं[9] । पोक्खरो ॥ स्कस्य ॥ खंदो । खंधो ॥ क्षस्य ॥ खदो । जक्खो ॥

॥ अक्ष्यादिषु छः ॥ ३० ॥

अक्षि इत्येवमादिषु क्षकारस्य छकारो भवति ॥ अच्छी । लच्छी । छुणो । छीरं । छुद्धो[10] । उच्छित्तो । सरिच्छं । उच्छू । उच्छा । छारं । रिच्छो । मच्छिआ । छुअं । छुरं । छेत्तं । वच्छो । दच्छो । कुच्छी ॥

अक्षि । लक्ष्मी । क्षुण । क्षीर । क्षुब्ध । उत्क्षिप्त । सदृक्ष । इक्षु । उक्षन् । क्षार । ऋक्ष । मक्षिका । क्षुत । क्षुर । क्षेत्र । वक्षस्[11] । दक्ष । कुक्षि । इत्येवमादयः ॥

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[1] W adds विमर्द. [2] W adds विमड्डो. [3] A चछज्जाः; see note S. 21. [4] BDW सच्चं. [5] DE पच्चक्खं; AC seem to read पच्चस्खं; BW omit it; *Qy.* पच्चच्छं? see Sútra 30. [6] A विज्जं (?) [7] The ह्म in A is only a rudely formed झ. [8] BD add संझा = संध्या. [9] W सोक्खं = शुष्क. [10] So BDW, with Sans. क्षुब्ध; A is not quite clear. [11] AW वच्छ; B वृच्छ.

॥ क्षमावृक्षक्षणेषु वा ॥ २१ ॥

एतेषु क्षकारस्य छकारो भवति वा ॥ छमा । खमा ॥ वच्छो । रुक्खो ॥ छणं । खणं ॥ वृक्षशब्दे ऋकारस्याकारे कृते क्षणशब्दे चोत्सवाभिधायिनि छत्वमिष्यते[1] ॥

॥ ष्मपक्ष्मविस्मयेषु म्हः ॥ २२ ॥

ष्म इत्येतस्य पक्ष्मविस्मयशब्दयोश्च युक्तस्य म्हकारो भवति ॥ ष्मस्य ॥ गिम्हो । उम्हा । पम्हो । विम्हओ ॥ ग्रीष्म । उष्मन् । पक्ष्मन् । विस्मय ॥

॥ ह्नस्नष्णक्ष्णश्नां ण्हः[2] ॥ २३ ॥

ह्नादीनां ण्ह इत्ययमादेशो भवति ॥ ह्नस्य । वण्ही । जण्हू[3] ॥ स्नस्य ॥ ण्हाणं[4] । पण्हुदं ॥ ष्णस्य ॥ विण्हू । कण्हो ॥ क्ष्णस्य ॥ सण्हं । तिण्हं ॥ श्नस्य ॥ पण्हो । सिण्हो ॥ वह्नि । जह्नु । स्नान । प्रस्नुत । विष्णु । कृष्ण । श्लक्ष्ण । तीक्ष्ण । प्रश्न । शिश्न ॥

॥ चिह्ने न्धः ॥ २४ ॥

चिह्नशब्दे युक्तस्य न्ध इत्ययमादेशो भवति ॥ चिन्धं[5] ॥

॥ ष्पस्य फः ॥ २५ ॥

ष्प इत्येतस्य फ इत्ययमादेशो भवति ॥ पुप्फं । सप्फं । णिप्फाओ[6] ॥ पुष्प । शष्प । निष्पाय[7] ॥

॥ स्पस्य सर्वत्र स्थितस्य[8] ॥ २६ ॥

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[1] DE add छणो here; W adds क्षुरे ऽपि वेति केचित्। छुरो। खुरो।
[2] BDW स्न; A स्त wrongly; AW transpose क्ष्ण and श्न in the Sútra, but A agrees with BD in the order of the examples. [3] BD जण्हू; A जण्ही; W जण्हई. [4] Lass. om. [5] A has a marginal addition चिण्हो ऽपि; C चिह्नापि. [6] DW णिप्फाओ; ABC णिप्फओ. [7] So D; W has निष्पाव. [8] W स्पस्य फः; it reads S. 38 before S. 36.

स्प इत्येतस्य सर्वत्र स्थितस्य फ इत्ययमादेशो भवति ॥ फंसो[1] । फंदणं ॥ स्पर्श । स्पंदन ॥

॥ सि च ॥ ३७ ॥

स्पस्य क्वचित्[2] सि इत्ययमादेशो भवति ॥ पाडिसिद्धी[3] ॥ प्रतिस्पर्द्धिन्[4] ॥

॥ वाष्पे ऽश्रुणि हः ॥ ३८ ॥

वाष्पशब्दे ष्प इत्येतस्य हकारो भवति अश्रुणि वाच्ये ॥ वाहो ॥ अश्रुणि किं ॥ वप्फो ॥ वाष्प उष्मन् ॥

॥ कार्षापणे ॥ ३९ ॥

कार्षापणशब्दे युक्तस्य हकारो भवति ॥ काहावणो[5] ॥

॥ श्चत्सप्सां छः ॥ ४० ॥

एतेषां छकारो भवति ॥ श्चस्य । पच्छिमं । अच्छेरं ॥ त्सस्य । वच्छो । वच्छरो ॥ प्सस्य । लिच्छा । जुगुच्छा[6] ॥ पश्चिम । आश्चर्य । वत्स । वत्सर । लिप्सा । जुगुप्सा ॥

॥ वृश्चिके ञ्छः[7] ॥ ४१ ॥

वृश्चिकशब्दे श्चकारस्य ञ्छ इत्ययमादेशो भवति ॥ विञ्छुओ ॥

॥ नोत्सुकोत्सवयोः ॥ ४२ ॥

उत्सुक उत्सव इत्येतयोः त्स इत्येतस्य छकारो न भवति ॥ श्चत्सप्सां छ इति प्राप्ते प्रतिषिध्यते ॥ उस्सुओ[8] । उस्सवो[9] ॥

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[1] DE फसो ; W फस्सो ; BC corrupt. [2] ABC om. [3] W पडिसिट्टा. [4] ABC om. ; W -स्पर्धा ; *Cf.* i., 2. [5] AC कहावणो. [6] BD add उच्छरा = अप्सरा. [7] So BD ; A originally had छ but has been altered to ञ्छ ; W has च्छ ; the same holds of the Prákṛit ex. in Comm. [8] A ओसुओ ; B उसओ ; C उसुवो ; D उसुओ ; E उस्सुओ ; W उत्सुओ. [9] A ओसवः ; BCD उसवो (C ऊ-) ; E उस्सवो ; W उत्सओ ;

॥ न्मो मः ॥ ४३ ॥

न्म इत्येतस्य म इत्ययमादेशो भवति । अधोलोपे[1] प्राप्ते ॥ जम्मो । वम्महो ॥ जन्म । मन्मथ ॥

॥ न्नज्ञपंचाशत्पंचदशेषु[2] णः ॥ ४४ ॥

न्न ज्ञ इत्येतयोः पंचाशत् पंचदश शब्दयोश्च युक्तस्य णकारो भवति ॥ न्नस्य ॥ पज्जुण्णो ॥ ज्ञस्य ॥ जण्णो । विण्णाणं ॥ पण्णासा[3] । पण्णर[4]-हो ॥ प्रद्युम्न । यज्ञ । विज्ञान । पंचाशत् । पंचदश ॥

॥ तालवृन्ते ण्टः[5] ॥ ४५ ॥

तालवृन्ते युक्तस्य ण्ट इत्ययमादेशो भवति ॥ तालवेण्टअं ॥

॥ भिन्दिपाले ण्डः ॥ ४६ ॥

भिन्दिपालशब्दे युक्तस्य ण्ड इत्ययमादेशो भवति ॥ भिण्डिवालो ॥

॥ विह्वले भ्हौ[6] वा ॥ ४७ ॥

विह्वलशब्दे युक्तस्य भकारहकारौ भवतो वा ॥ वेब्भलो[7] । विहलो ॥

॥ आत्मनि पः ॥ ४८ ॥

आत्मशब्दे युक्तस्य पकारो भवति ॥ अप्पा[8] ॥

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in such uncertainty, E's reading has been followed, because it at once brings them under iii., 1; *Cf.* Sanksh. Sára, 138, 190. [1] *Cf.* iii., 2. [2] So CW and probably A (for Lassen's स्न); DE read Sútra न्यण्यन्नज्ञ-giving ex. in Comm., but न्य, ण्य are covered by iii., 2; B has been greatly altered. [3] BD पण्णास (D originally -सा); AE -सा; W -सो. [4] A पण्णा-. [5] B णः; ण्ठः. [6] So BD; C भचाहौ; A ज्जहौ; W gives the Sútra विह्वले भो वा । adding to the Comm. अभावपक्षे सर्वत्र लवरामिति वकारे लुप्ते हकारो ऽवशिष्टः ॥ विहलो ॥. [7] BCD वेब्भलो; W वि-; A विज्जलो. [8] C आप्पा; A originally अप्पा but altered to आ-.

॥ क्मस्य ॥ ४९ ॥

क्म इत्येतस्य पकारो भवति ॥ रुप्पं । रुप्पिणी ॥ योगविभागो नित्यार्थः[1] ॥

॥ शेषादेशयोर्द्वित्वमनादौ ॥ ५० ॥

युक्तस्य यौ शेषादेशभूतौ तयोरनादौ वर्तमानयोर्द्वित्वं भवति ॥

शेषस्य तावत् ॥ भुत्तं । मग्गो ॥ आदेशस्य ॥ लट्ठी । दिट्ठी । हत्थो ॥ अनादाविति किं ॥ खलिअं । खम्भो । थवओ ॥

भुक्त । मार्ग । यष्टि । दृष्टि । हस्त । स्खलित । स्तंभ । स्तवक ॥

॥ वर्गेषु युजः पूर्वः[2] ॥ ५१ ॥

युक्तस्य यौ शेषादेशावनादिभूतौ तयोर्द्वित्वेऽपि विहिते अध ऊर्द्धेन यो वर्गेषु वर्णो द्वितीयश्चतुर्थो वा विहितस्तस्य पूर्वः प्रथमस्तृतीयो वा भवति[3] ॥ वर्गेषु युग्मस्य द्वितीयस्य प्रथमश्चतुर्थस्य तृतीयो द्वित्वेन विधीयते । अयुग्मयोः प्रथमतृतीयपंचमरूपयोः शेषादेशयोस्तु तावेव भवतः ॥

शेषस्य ॥ वक्खाणं । अग्घो । मुच्छा । णिज्झरो । लुद्धो । णिब्भरो ॥ आदेशस्य ॥ दिट्ठी । लट्ठी । वच्छो । विप्फरिसो । णित्थारो । जक्खो । लच्छी । अट्ठी । पुप्फं ॥

व्याख्यान । अर्घ । मूर्छा । निर्झर । लुब्ध । निर्भर । दृष्टि । यष्टि । वत्सः । विस्पर्श । निस्तार । यक्ष । लक्ष्मी । अस्थि । पुष्प ॥

॥ नीडादिषु ॥ ५२ ॥

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[1] *Cf.* viii., 40; and Pánini, vi., 2, 59. [2] AC वर्गेषु यः पूर्वः. [3] After भवति, AC have वर्गेषु युक्तस्य प्रथमतृतीययोर्द्वित्वेन विधीयते तत्र तावेव भवतः, and W seems equally confused: the remainder is therefore given from D, to which B has been altered: the examples are given as in BD, A being in several places illegible and confused.

नीड इत्येवमादिषु अनादौ वर्तमानस्य च द्वित्वं भवति ॥ ऐड्डुं ॥ एन्नीडापीडेत्यादिना[1] एत्वं ॥ सोत्तं । पेम्मं । वाहित्तं[2] । उज्जुओ[3] । जण्णओ । जोव्वणं ॥ नीड । स्रोत । प्रेमन् । व्याहृत । ऋजु[4] । जनक । यौवन[5] ॥

॥ आम्रताम्रयोर्वः ॥ ५३ ॥

आम्र ताम्र इत्येतयोर्द्वित्वेन वकारो भवति ॥ अंवं । तंवं[6] ॥

॥ न रहोः ॥ ५४ ॥

रेफहकारयोर्द्वित्वं न भवति ॥ धीरं । तूरं । जीहा । वाहो ॥ धैर्य । तूर्य । जिह्वा । वाष्प ॥

॥ आङो ज्ञस्य[7] ॥ ५५ ॥

आङ उत्तरस्य ज्ञ इत्येतस्यादेशस्य[8] द्वित्वं न भवति ॥ आणा । आणत्ती ॥ आज्ञा । आज्ञप्ति ॥ आङ इति किं ॥ सण्णा[9] ॥ संज्ञा ॥

[॥ न विंदुपरे[10] ॥ ५६ ॥]

अनुस्वारपरे द्वित्वं न भवति ॥ संकंतो । संझा[11] ॥ संक्रान्त । संध्या ॥

॥ समासे वा ॥ ५७ ॥

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[1] *Cf.* i., 19. [2] AB -त्थं ; D -तं ; E -त्तं (DE add, with a similar variation, मुद्धअरिवाहित्तणलिणिपडिसंसाव इति सेतौ ; *Cf.* Höfer Zeitsch., vol. ii., p. 514); W om.; *Cf.* Lass. Inst., p. 233. [3] DE अज्जुओ. [4] So BCD plainly ; *Cf.* Lass. Inst., App., p. 45. [5] W adds यत्र शेषादेशौ नस्तः द्वित्वंच दृश्यते स नीडगणे. [6] A अवं तंव (originally अंवं तंवं); BCDE अव्वं (D orig. अंव्वं) तव्वं ; W अम्बो तम्बं ; Hema-ch. has ताम्राम्रे म्बः । अनयोः संयुक्तस्य मयुक्तो वो भवति । तम्बं अम्बं ; *Cf.* Lass., p. 246. [7] BDE ज्ञादेशस्य. [8] W एतस्य णादेशस्य. [9] AW संणा ; DE add विण्णत्ती ; BDEW add ज्ञादेशस्येति किं (W ज्ञस्ये-) अक्खित्तं. [10] This Sútra is only found in BDEW ; Hema-ch. has a Sutra, *Na dírghánuswárát* (i.e., *parayoh śeshádeśayor dwitwam.*) [11] This ex. only in

समासे शेषादेशयोर्वा द्वित्वं भवति ॥ णइग्गामो । णईगामो[1] । कुसुमप्पअरो । कुसुमपअरो । देवत्थुई । देवथुई । आणालक्खंभो । आणालखंभो ॥ नदीग्राम । कसुमप्रकर । देवस्तुति । आलानस्तंभ ॥

॥ सेवादिषु च ॥ ५८ ॥

सेवा इत्येवमादिषु चानादौ वा द्वित्वं भवति ॥ सेव्वा सेवा । एक्कं एअं । णक्खो णहो । देव्वं दइवं । असिव्वं असिवं । तेल्लोक्कं[2] तेलोअं[3] । णिहित्तो[4] णिहिओ । तुण्हिक्को तुण्हिओ । कण्णिआरो कणिआरो । दिग्घं दीहं । रत्ती राई । दुक्खिओ दुहिओ । अस्सो असो । इस्सरो ईसरो । विस्सासो वीसासो । णिस्सासो णीसासो । रस्सी रसी । मित्तो मिओ । पुस्सो पुसो[5] ॥ सेवा । एक । नख । दैव । अशिव । त्रैलोक्य । निहित । तूष्णीक । कर्णिकार । दीर्घ । रात्रि । दुःखित । अश्व । ईश्वर । विश्वास । निश्वास । रश्मि । मित्र । पुष्य[6] ॥

उभयत्र विभाषेयं सेवादीनामप्राप्ते दीर्घादीनां च प्राप्ते ॥

॥ विप्रकर्षः ॥ ५९ ॥

अधिकारो ऽयं । आ परिच्छेदसमाप्तेर्युक्तस्य विप्रकर्षो भवति ॥

॥ क्लिष्टश्लिष्टरत्नक्रियाशार्ङ्गेषु[7] तत्स्वरवत्[8] पूर्वस्य ॥ ६० ॥

क्लिष्टादिषु युक्तस्य विप्रकर्षो भवति । विप्रकृष्टस्य च यः पूर्वो वर्णो निरर्थ[9]स्तस्य तत्स्वरता भवति । तेनैव पूर्वेण[10] स्वरेण[11] पूर्वो वर्णः सार्थो

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B; DE instead संसो शेषस्य संस इति संसादेशः शेषः (?). [1] So D; AB णइग- ; in the other words the MSS. clear up some doubtful letters of A; W has several errors here. [2] BDE तेल्लोकं; W तेलोक्कं. [3] B (not A) तेल्लोअं. [4] ADEW -त्तो; B -तो. [5] All the MSS. पुस्सो पुसो (W पूसो). [6] AEW पुष्प (*cf.* Lass. Inst., p. 261); BD seem to read पुष्य which is better, as पुष्प is neuter in iii., 35. [7] AW शाङ्गेषु. [8] W here and elsewhere तत्स्वरूपवत्. [9] D स्वररहितः. [10] A पूर्णेन. [11] W वर्णेन,

भवति । इत्यर्थः ॥ किलिट्टं । सिलिट्टं । रअणं । किरिआ । सारंगो ॥

॥ कृष्णे वा ॥ ६१ ॥

कृष्णशब्दे युक्तस्य वा विप्रकर्षो भवति । पूर्वस्य च तत्स्वरता ॥ व्यवस्थितविभाषेयं । तेन वर्णे नित्यं विप्रकर्षः । विष्णौ तु न भवत्येव ॥ कसणो ॥ कण्हो[1] ॥

॥ इः श्रीह्रीकीतक्लान्तक्लेशम्लान[2]स्वप्नस्पर्शहर्षार्हगर्हेषु ॥ ६२ ॥

एषु युक्तस्य विप्रकर्षो भवति । पूर्वस्य इकारः तत्स्वरताच भवति ॥ सिरी । हिरी । किरीतो[3] । किलंतो । किलेसो । मिलाणं[4] । सिविणो[5] । फरिसो । हरिसो । अरिहो । गरिहो ॥ श्री । ह्री । क्रीत । क्लान्त । क्लेश । म्लान । स्वप्न । स्पर्श । हर्ष । अर्ह । गर्ह ॥

॥ अः[6] क्ष्माश्लाघयोः ॥ ६३ ॥

क्ष्मा श्लाघा इत्येतयोर्युक्तस्य विप्रकर्षो भवति । पूर्वस्य अकारस्तत्स्वरताच भवति ॥ खमा । सलाहा ॥

॥ स्नेहे वा ॥ ६४ ॥

स्नेहशब्दे युक्तस्य विप्रकर्षो वा भवति । पूर्वस्य च अकारस्तत्स्वरता च भवति ॥ सणेहो । णेहो ॥

॥ उः पद्मतन्वीसमेषु ॥ ६५ ॥

पद्म[7]शब्दे तन्वी इत्येवंसमेषु च युक्तस्य विप्रकर्षो भवति । पूर्वस्य च उकारस्तत्स्वरता च भवति ॥ पउमं[8] । तणुई । लहुई[9] ॥

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which may account for the marginal addition in A, noticed by Lassen. [1] Lassen om. [2] W स्नान. [3] A कीरीतो; BD किरीतो; W किरीओ. [4] W मिणाणं. [5] So DW (*cf.* i., 3); A सेविणो; B not clear. [6] W अत्. [7] A om. [8] So ABCW; DE पदुमं (but D not so originally); W adds क्वचित् पोम्मं (Hema-ch. पोम्मं.) [9] A om.

॥ ज्यायामीत् ॥ ६६ ॥

ज्याशब्दे युक्तस्य विप्रकर्षो भवति । पूर्वस्य च ईकारस्तत्स्वरता च ॥ जीआ[1] ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे युक्तवर्णविधिर्नाम तृतीयः परिच्छेदः ॥

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D adds गरुई ; W गुरुई. [1] DE add another Sútra here, which is only supplied in the margin of B, and is not found even in W ; इवे व ॥ इव शब्दे व इति सर्वत्र निपात्यते ॥ पाणव्व धणं ॥ प्राण इव धनं ॥ *Cf.* Lass. Inst., pp. 192, 370, where he quotes Sanksh. Sára, 385. The Sútra can have no place in this section.

## ॥ अथ चतुर्थः परिच्छेदः ॥

॥ संधावचामज्लोपविशेषा बहुलं ॥ १ ॥

अचामिति प्रत्याहारग्रहणं। अजिति च। संधौ वर्तमानानामचां स्थाने अज्विशेषा लोपविशेषाश्च बहुलं भवंति॥

अज्विशेषास्तावत्॥ जउणअडं जउणाअडं। णईसोत्तो[1] णईसोत्तो। वहुमुहं वहूमुहं। कणउरं[2] कणऊरं। सिरोवेअणा सिरवेअणा। पीआपीअं पिआपिअं। सीआसीअं सिआसिअं[3]। सवोमुओ संवोमूओ[4]। सरोरुहं सररुहं[5]॥

लोपविशेषाः॥ राउलं राअउलं। तुहद्धं तुहअद्धं। महद्धं महअद्धं। पावडणं पाअवडणं[6]। कुंभारो कुंभआरो[7]। पवणुद्धुअं॥

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[1] So AW (*Cf.* iii., 52); BD -तो in both; *Qy.* णइस्स-? [2] AB कण-. [3] ABW have only पीआपीअं सीआसीअं; DE have पिआपीअं पिआपिअं सिआसीअं सिआसिअं (D सीआसीअं सीआसिअं); DEW give the Sans. पीतापीत सितासित. [4] So BDEW (only W सव्वो-); A सव्वोमूलं सवोमुलं (the last ल confused); DE explain it by शिवामृत, W by सर्वामृतः [5] A om. both. [6] The MSS. वाव- वाअव-. [7] The MSS. are here very corrupt; तुहद्धं—आरो from BDEW (B तूहद्धं for the 1st, and om. the 3rd); DEW add Sans. तवार्द्धं ममार्द्धं पादपतनं कुंभकारः; B then adds सुवट्टं खरिट्ठो सुवण्ट्ठो पवणद्धुअं; W adds ताअक्कं तावक्कं। सुणिद्दा सूणिद्दा। पवणुद्धुअं पवणूद्धुअं; A has instead, after *ráaulum*, तूअद्धं सुवच्चं पीलद्धं णत्ररिद्धो सुवण्ट्ठो (supplied in marg.) पवणुद्धुअं with no Sans. explanation. For this Sútra *cf.* note, transl. pp. 135, 136.

संयोगपरे सर्वत्र पूर्वस्याचो लोपः[1]।

क्वचिन्नित्यं क्वचिदन्यदेव बहुलग्रहणात्। तेनान्यदपि लाक्षणिक[2]-कार्यं भवति।

॥ उदुम्बरे दोर्लोपः ॥ २ ॥

उदुम्बरशब्दे दु इत्येतस्य लोपो भवति ॥ उंबरं ॥

॥ कालायसे यस्य वा ॥ ३ ॥

कालायसशब्दे यस्य वा लोपो भवति ॥ कालासं कालाअसं ॥

॥ भाजने जस्य ॥ ४ ॥

भाजनशब्दे जकारस्य लोपो वा भवति ॥ भाणं भाअणं ॥

॥ यावदादिषु वस्य[3] ॥ ५ ॥

यावदित्येवमादिषु वकारस्य वा लोपो भवति ॥ जा जाव। ता ताव। पाराओ[4] पारावओ। अणुत्तंत अणुवत्तंत[5]। जीअं[6] जीविअं। एअं एव्वं। एअ एव्व। कुअलअं कुवलअं[7] ॥ यावत्। तावत्। पारावत। अनुवर्तमान[8]। जीवित। एवं। एव। कुवलय। इत्येवमादयः ॥

॥ अन्त्यस्य हलः ॥ ६ ॥

वेति निवृत्तं[9]। शब्दानां योऽन्त्यो हल् तस्य लोपो भवति ॥ जसो।

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[1] No MS. gives this as a new Sútra; W om. सर्वत्र and adds ह्रस्वश्च after लोपः, with several new examples, as णत्थि सक्कंती णिक्कंतो अत्तो etc. [2] DE अलाच्च-; W adds two new Sútras here, *Samyogapúrvo hraswah* and *Dírghádishu vá.* [3] W तस्य with a similar blunder in the Comm. [4] A पराओ. [5] B अणुतंत -वतंत; D अणुत्तणं अणुवत्तणं (originally -त्तंतं); E अणुततं -वततं; W om. [6] B जीईअं. [7] D adds चक्काओ चक्कवाओ (*Cf.* Sanksh. Sára, S. 196) देउलं देवउलं. [8] So AC and probably originally D; BE अनुवर्तन. [9] AC om.

एह्रं[1] । सरो । कम्मो । जाव । ताव ॥ यशस् । नभस् । सरस् । कर्मन् । यावत् । तावत् ॥

॥ स्त्रियामात् ॥ ७ ॥

स्त्रियां वर्तमानस्यान्त्यहल आकारो भवति ॥ सरिआ । पडिवआ । वाआ ॥ सरित् । प्रतिपद् । वाच् ॥

॥ रो रा[2] ॥ ८ ॥

स्त्रियामन्त्यस्य हलो रेफस्य रा इत्ययमादेशो भवति ॥ धुरा । गिरा ॥

॥ न विद्युति ॥ ९ ॥

विद्युच्छब्दे आकारो न भवति ॥ विज्जू ॥

॥ शरदो दः ॥ १० ॥

शरच्छब्दस्यान्त्यहलो दो भवति ॥ सरदो ॥

॥ दिक्प्रावृषोः सः ॥ ११ ॥

दिक्शब्दस्यान्त्यहलः प्रावृट्शब्दस्यापि सकारो भवति ॥ दिसा । पाउसो ॥

॥ मो विन्दुः ॥ १२ ॥

अन्त्यस्य हलो मकारस्य विन्दुर्भवति ॥ अच्छं । वच्छं । भद्दं । अग्गिं । दट्ठं[3] । वणं । धणं ॥

॥ अचि मश्च[4] ॥ १३ ॥

अचि परतो मो[5] भवति वा ॥ फलमवहरइ । फलं अवहरइ ॥

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[1] So B; the others एह्णो (*Cf.* S. 19). [2] Lassen reads this Sútra in A as an ex. दोसा to S. 7. [3] D दट्ठं explained by दृष्ट (दष्ट ?); A वट्टं; C वट्टुं; W वड्ढं; B confuses this with the next Sútra. [4] A adds वा in the margin. [5] D मो विंदुः; W has मकारस्य मकारो भवति

॥ नञोर्हलि ॥ १४ ॥

नकारञकारयोर्हलि परतो विन्दुर्भवति मकारस्य ॥ नस्य[1] ॥ अंसो अम्सो । कंसो कम्सो[2] ॥ ञस्य ॥ वंचणीअं वम्चणीअं । विंझो विम्झो[3] ॥

॥ वक्रादिषु ॥ १५ ॥

वक्रादिषु शब्देषु विन्दुरागमो भवति ॥ वंकं । तंसं[4] । हंसो । अंसू । मंसू । गुंठी[5] । मंथं[6] । मणंसिणी । दंसणं । फंसो । वंसो[7] । पडिंसुदं[8] । अंसो[9] । अहिमुंको[10] ॥ वक्र । व्यस्र । ह्रस्व । अश्रु । श्मश्रु । गृष्टि । मस्त[11] । मनस्विनो । दर्शन । स्पर्श । वर्ण । प्रतिश्रुत । अश्व । अभिमुक्त । इत्यादयः ॥

॥ मांसादिषु वा ॥ १६ ॥

मांसादिषु शब्देषु वा विन्दुः प्रयोक्तव्यः ॥ मंसं मासं । कहं कह । णूणं णूण । तहिं तहि[12] । असुं असु[13] ॥ तदयमपठितो मांसादिर्गणः । यत्र क्वचिद्वृत्तभङ्गभयात् त्यज्यमानः[14] क्रियमाणश्च विंदुर्भवति स मांसादिषु द्रष्टव्यः ॥

॥ ययि[15] तद्वर्गान्तः ॥ १७ ॥

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चकाराद्विंदुरपि· [1] MSS. om. [2] W has for these, अंधो अम्धो । कंधो कम्धो· [3] A विम्जो विजुओ; B विंम्जओ विन्म्जओ; D विम्झो विंञओ (adding Sans. अन्स कन्स वञ्चनीय विन्ध्य); E विम्मो विंजओ; W विंचू विम्चूओ = वृश्चिक· [4] So A (not अंसं). [5] A गुडी; B गुठी; W गिट्ठिं; DE गुंठी; *Cf.* Lass. Inst., p. 254. [6] AB (not C) मत्थं; *Cf.* iii., 56. [7] AB वणो; W वसं; DE वंसो. [8] AE पडिस्सुदं (A originally पडिं-); BD पंडिस्सुदं; W पंडिसुदं. [9] AB असो. [10] A अहिमुंक्को; B -मुक्को; W अंहिमुक्को· [11] DE मस्तक; AB मूर्द्धन्; W *n.l.* [12] So BD = तर्हि; AC तिहिं -हि. [13] So MSS. (W om.); A has no Sans. expl.; DE give असु; W adds several other examples. [14] A om. [15] ABCW झलि; DE ययि: the latter is taken, because all (except W) have अंस

यथि परतो बिन्दुस्तद्वर्गांतो वा भवति ॥ सङ्का । सङ्खो । अङ्को । अङ्गं । सञ्झरइ । सण्ढो[1] । सन्तरइ । सम्पत्ती[2] ॥ यथीति किं । अंसो[3] ॥ वाधिकारात्। पंकं । बिंदू[4] । संका । संखो ॥

॥ नसांतप्रावृट्शरद: पुंसि ॥ १८ ॥

नकारांता: सकारांताश्च प्रावृट्शरदौच पुंसि प्रयोक्तव्या: ॥ नांता: ॥ कम्मो । जम्मो । वम्मो ॥ सांता: ॥ जसो । तमो । सरो ॥ पाउसो । सरदो ॥

॥ न शिरोनभसी ॥ १९ ॥

शिरस् नभस् इत्येतौ न पुंसि प्रयोक्तव्यौ ॥ सिरं । णहं ॥

॥ पृष्ठाक्षिप्रश्ना: स्त्रियां वा ॥ २० ॥

एते स्त्रियां वा प्रयोक्तव्या: ॥ पुट्ठी पुट्ठं । अच्छी अच्छं[5] । पण्हा पण्हो ॥ पृष्ठ । अक्षि । प्रश्न ॥

॥ ओदवापयो:[6] ॥ २१ ॥

अव अप इत्येतयोरुपसर्गयोर्वा ओत्वं भवति ॥ ओहासो अवहासो ॥ ओसारिअं[7] अवसारिअं[8] ॥ अवहास । अपसारित ॥

॥ तल्त्वयोर्दात्तणौ ॥ २२ ॥

तल् त्व इत्येतयो: प्रत्यययोर्यथासंख्यं दा त्तण इत्येतावादेशौ स्त: ॥ पीणदा । मूढदा । पीणत्तणं । मूढत्तणं ॥

॥ क्त्वा ऊण[9] ॥ २३ ॥

क्त्वा प्रत्ययस्य ऊण इत्ययमादेशो भवति ॥ घेऊण । सोऊण ।

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as the ex. of the exception, which does not apply to झल्लि. [1] AB om. [2] BD -ती. [3] AB अंसं; W रम्सं सोम्सं. [4] A -दुं; D दु; B *n.l.* [5] D अक्खि-. [6] B has उ for ओ. [7] So W; ABD -सरिअं. [8] A अप-; D adds ओवाहिअं अव-. [9] All except W क्त्वा (*Cf.* Pán. vi., 4, 140); B has उण्.

काऊण । दाऊण ॥ गृहीत्वा । श्रुत्वा[1] । कृत्वा । दत्वा ॥

॥ तृण[2] इरः शीले ॥ २४ ॥

शीले यस्तृन्प्रत्ययो विहितस्तस्य इर इत्ययमादेशो भवति ॥ भ्रमणशीलो भमिरो । हसनशीलो हसिरो[3] ॥

॥ आल्विल्लोल्लालवन्तेन्ता मतुपः ॥ २५[4] ॥

आलु इल्ल उल्ल आल वन्त इन्त इत्येत आदेशा मतुपः स्था भवन्ति ॥

आलुस्तावत् ॥ ईसालू । णिद्दालू ॥ इल्लः ॥ विआरिल्लो[5] । मालाइल्लो ॥ उल्लः ॥ विआरुल्लो[6] ॥ आलः ॥ धणालो । सद्दालो[7] ॥ वन्तः ॥ धणवन्तो । जोवणवन्तो[8] ॥ इन्तः[9] ॥ रोसाइन्तो पाणाइन्तो[10] ॥ यथादर्शनमेते प्रयोक्तव्याः न सर्वे सर्वत्र ॥

ईर्षावत्[11] । निद्रावत् । विकारवत् । मालावत् । धनवत् । शब्दवत् । यौवनवत् । रोषवत् । प्राणवत्[12] ॥

[[13]क्वचिद्वा मतुपो ऽन्यस्य मंतो वा दृश्यते क्वचित् ।
हणुमा । हणुमंतो ॥
इल्लोल्लावपरे प्रायः शैषिकेषु प्रयुंजते ।
पौरस्त्यं पुरोभवं पुरिल्लं । आत्मीयं अप्पुल्लं ॥
परिमाणे किमादिभ्यो भवंति केद्दहादयः ।
केद्दहं केत्तिअं । जेद्दहं जेत्तिअं । तेद्दहं तेत्तिअं । एद्दहं एत्तिअं ॥

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[1] So W; DE सुवा; AB have no Sans. [2] So EW; A तृन्; BD तृन्. [3] DE add भ्रमिता हसिता. [4] DE -वंतेता; B here corrupt. [5] W has पुअइल्लो, and in the next line विआरउल्लो. [6] DE अल्लः; and ल्ल in ex. [7] A सदा-. [8] D जोव्व-. [9] DE इतः here and in ex. [10] W रोस-; BW पाणइंतो; D माणइतो. [11] AB have no Sans. expl. [12] D मान-; W प्रा-. [13] The passage enclosed in brackets is only found in AC, and

कृत्वसो ऊत्तमित्यन्ये । देशी शब्दः स दृश्यते ।
सअऊत्तं । सहस्सऊत्तं ॥
जातौ वा स्वार्थिकः कः ।
जातौ स्वार्थे ककारः प्रयोक्तव्यः ॥ ]

॥ विद्युत्पीताभ्यां लः[1] ॥ २६ ॥

विद्युत्पीतशब्दाभ्यां परतः स्वार्थे लप्रत्ययो भवति[2] ॥ विज्जू । विज्जुली ॥ पीअं । पीअलं ॥

[॥ वृंदे वो रः[3] ॥ २७ ॥ ]

वृंदशब्दे वकारात्परः[4] स्वार्थे रेफो वा प्रयोक्तव्यः ॥ व्रंदं । वंदं[5] ॥

॥ करेण्वां रणोः स्थितिपरिवृत्तिः ॥ २८ ॥

करेणुशब्दे रेफणकारयोः स्थितिपरिवृत्तिर्भवति ॥ कणेरू ॥ पुंसि[6] न भवति ॥ करेणू ॥

॥ आलाने लनोः ॥ २९ ॥

आलानशब्दे लकारनकारयोर्हल्मात्रयोः स्थितिपरिवृत्तिर्भवति ॥ आणालखंभो[7] ॥

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has been conjecturally restored by the help of the corresponding passages in Hema-ch., and the Prákṛita Sanjívaní. It seems (with the exception of the last two lines) to be in verse, with examples interposed, and as such to be quoted at the end of the Comm. to Sútra 25, but it will be further discussed in the Appendix. [1] BDEW here recommence; DE add वा; W has विद्युत्पीतादिभ्यो लः, adding as new examples सामलो दीहलो सोअलं. [2] DE add वा, and it is supplied in the margin of A. [3] This Sutra not in ABC. [4] W -परस्य. [5] W वृंदं विंदं. [6] DW add करेण्वामिति स्त्रीलिंगनिर्देशात्. [7] *Cf.* iii., 57.

॥ बृहस्पतौ वहोर्भञौ ॥ ३० ॥

बृहस्पतिशब्दे वकारहकारयोर्यथासंख्यं भकारञकारौ भवतः ॥ भञ[2]प्फई ॥

॥ मलिने लिनोरि[3]लौ वा ॥ ३१ ॥

मलिनशब्दे लिकारनकारयोर्यथासंख्यमिकारलकारौ वा भवतः॥ मइलं । मलिणं ॥

॥ गृहे घरो ऽपतौ ॥ ३२ ॥

गृहशब्दे घर इत्ययमादेशो भवति । पतिशब्दे परतो न भवति॥ घरं भवने ॥ अपताविति किं ॥ गहवई ॥

॥ दाढा[4]दयो बहुलं ॥ ३३ ॥

दाढा इत्येवमादयः शब्दा बहुलं निपात्यन्ते दंष्ट्रादिषु ॥ दंष्ट्रा । दाढा ॥ इदानीं । ए[5]ण्हिं ॥ दुहिता । धीआ धू[6]दा ॥ चातुर्यं । चा[7]तुलिअं ॥ मंडूकः । मं[8]डूरो ॥ गृहे निहितं । घरे णि[9]हितं ॥ उत्पलं । कं[10]दोट्टो ॥ गोदावरी । गोला ॥ ललाटं । णि[11]डालं ॥ भ्रूः । भु[12]मआ ॥ वैदूर्यं । वेलु[13]रिअं ॥ उभयपार्श्वं । अवहोवासं ॥ चूतः । माइंदो मा[14]अंदो ॥

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[1] A भञः [2] BW -प्पई. [3] AB इल वा. [4] So DW and probably A; B has been corrected from ठ to ढ; several variations occur in the examples of this Sútra: *Cf.* Sanksh. Sára, 162, 165. [5] BCE एण्हीं; D एण्ही. [6] A only दिधी; B धिया दिट्ठी; W only धूआ. [7] Altered in A *n.l.*; C चाड-. [8] Altered in A to मंडूओ; B *n.l.*; DE मडूरो. [9] AB णिहिलं (B altered to -तं). [10] A -ह्रो (?); W -ट्ठं. [11] A लिडालं; D णे-; W adds another form लडलं; AC end here. [12] WE भूमआ; DEW give Sans. भ्रू; *Cf.* Sanksh. Sára, 162. [13] B वेभिरिअं. [14] W मरिंदो मअंदो; W has besides as new examples, प्रत्यूषः । गोसो ॥ कांतः । ललहो ॥ कवलः । णेघर ॥ कर्कटी । वालुकी ॥ चिंता । तन्ति.

आदिशब्दो ऽयं प्रकारे[1] । तेन सर्व एव देशसंकेतप्रवृत्तभाषाशब्दाः परिगृहीताः ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे संकीर्णविधिर्नाम चतुर्थः परिच्छेदः ॥

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[1] D adds प्रकारः सादृश्यं.

## ॥ अथ पंचमः परिच्छेदः ॥

॥ अत ओत्सोः ॥ १ ॥

अकारांताच्छब्दात्परस्य सोः स्थाने ओत्वं भवति ॥ वच्छो । वसहो । पुरिसो[1] ॥ वृक्षः[2] । वृषभः । पुरुषः ॥

॥ जश्शसोर्लोपः ॥ २ ॥

अत इत्यनुवर्तते । अकारांतस्यानंतरं यौ जश्शसौ तयोर्लोपो भवति ॥ वच्छा सोहंति । वृक्षाः शोभंते । जश्शस्ङस्यांसु[3] दीर्घ इति दीर्घे कृते पश्चाल्लोपो जसः ।

वच्छे णिअच्छह[4] । वृक्षान्नियच्छत[5] ॥ एच सुपि[6] इत्येत्वे कृते शसो लोपः ॥

॥ अतो मः ॥ ३ ॥

अकारांतस्यानंतरं यो ऽम् द्वितीयैकवचनं तदकारस्य लोपो भवति ॥ वच्छं पेक्खइ ॥ मो विंदुरिति विंदुः ॥

॥ टामोर्णः ॥ ४ ॥

अतो ऽनंतरं टामोस्तृतीयैकवचनषष्ठीबहुवचनयोर्णकारो भवति ॥ वच्छेण । वच्छाण[7] । एच सुपीत्येत्वं । जश्शस्ङस्यांसु[8] दीर्घ इति दीर्घः ॥

॥ भिसो[9] हिं ॥ ५ ॥

अतो ऽनंतरस्य भिसो हिं भवति ॥ वच्छेहिं ॥ एच सुपि इत्येत्वं ॥

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[1] D adds हरिसो = हर्ष, and quotes iv., 1. [2] D generally has वत्स.
[3] BE जस्ङस्यांसु; D जस्भ्यस्ङस्यांसु; *Cf.* v., 11. [4] W उवह = पश्यत.
[5] Deest in A. [6] *Cf.* v., 12. [7] B -णं. [8] D जस्शस्भ्यस्ङस्यांसु; E जश्श-ङस्यांसु; B om. [9] This Sútra not in B.

॥ ङसेरादोदुहयः ॥ ६ ॥

अतो ऽनंतरस्य ङसेः पंचम्येकवचनस्य स्थाने आ दो दु हि इत्येत आदेशा भवंति ॥ वच्छा । वच्छादो । वच्छादु । वच्छाहि ॥ जश्शस्ङ[1]-स्यांसु दीर्घत्वं ॥

॥ भ्यसो हिंतो सुंतो ॥ ७ ॥

अतो ऽनंतरस्य भ्यसो हिंतो सुंतो इत्येतावादेशौ भवतः ॥ वच्छाहिंतो । वच्छासुंतो ॥ एच सुपि इति चकारेण दीर्घत्वं ॥

॥ स्सो ङसः ॥ ८ ॥

अतो ऽनंतरस्य ङसः स्स इत्यादेशो भवति ॥ वच्छस्स ॥

॥ ङेरेम्मि[2] ॥ ९ ॥

अतो ऽनंतरस्य ङेः ए म्मि इत्यादेशौ भवतः ॥ वच्छे । क्वचिद् ङसिङ्योर्लोपः[3] ॥ वच्छम्मि ॥

॥ सुपः सुः[4] ॥ १० ॥

अतो ऽनंतरस्य सुपः सु इत्यादेशो भवति ॥ वच्छेसु । एच सुपि इत्येत्वं ॥

॥ जश्शस्ङस्यांसु[5] दीर्घः ॥ ११ ॥

जसादिषु परतो ऽतो दीर्घो भवति ॥ वच्छा सोहंति[6] । जश्शसो-र्लोप इति जसो लोपः ॥ वच्छादो[7] आगदो । वच्छादु । वच्छाहि ॥ ङसे-रादोदुहयः ॥ वच्छाण ॥ टामोर्णः ॥

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[1] B जस्ङस्यांसु; D as in p. 39, note 3; E as in p. 39, note 8. [2] W ङेरेम्मि. [3] *Cf.* v., 13; DW add इत्यकारलोपः (not in E). [4] A सु; E सुं. [5] B corrupt; D जस्भ्यस्ङस्यांसु; E जस्ङस्यांसु. [6] Only W has an ex. of शस्, *i.e.*, वच्छे, adding अत्र प्रथमं दीर्घस्तत एत्वं ततो लोपः [7] Only EW add वच्छा.

॥ एत् सुप्यङिङसोः ॥ १२ ॥

अत अकारस्यैत्वं भवति सुपि परतो ङिङसौ वर्जयित्वा[1] । चकारा[2]-द्दीर्घश्च ॥ वच्छे पेक्खह ॥ जश्शसोर्लोपः ॥ वच्छेण । टामोर्णः ॥ वच्छेहिं ॥ वच्छेसु ॥

चकाराद्दीर्घश्चेति ॥ वच्छाहिंतो वच्छासुंतो ॥ भ्यसो हिंतो सुंतो ॥

अङिङसोरिति किं ॥ वच्छम्मि । वच्छस्स ॥

॥ क्वचिद्ङसिङ्योर्लोपः ॥ १३ ॥

[3]अतो ङसि ङि इत्येतयोः परतः[4] क्वचिल्लोपो भवति ॥ [5]वच्छा आगदो । ङसेरादोदुहय इति ॥ वच्छे ठिअं । ङेरेम्मोत्येत्वं ॥

॥ इदुतोः शसो णो ॥ १४ ॥

इदुदंतयोः शसो णो भवति ॥ अग्गिणो[6] पेक्खह[7] । वाउणो पेक्ख ॥

॥ ङसो वा ॥ १५ ॥

इदुदंतयोर्ङसो वा णो भवति ॥ अग्गिणो । अग्गिस्स ॥ वाउणो । वाउस्स ॥ अग्नेः । वायोः ॥

॥ जसश्च[8] ओ यूत्वं[9] ॥१६ ॥

इदुदंतयोर्जस ओकारादेशो भवति । इदुतोश्च ईऊत्वं वा । चकाराद् णोच ॥ अग्गीओ । वाऊओ ॥ अग्गिणो । वाउणो ॥

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[1] सुपि—त्वा not in AB. [2] W चकाराद्दीर्घो भ्यसि. [3] DE अकारस्य. [4] E परयोः. [5] D वच्छा ; ABW वच्छादो ; E has both. [6] W अग्गीणो and वाऊणो. [7] The MSS. here and elsewhere vary between पेक्छ and पेक्ख. [8] वा inserted in margin of ABD. [9] W has two Sútras for S. 16, *i.e.*, two various readings of the same, with distinct commentaries जस ओ वो वा ऽत्वं यूत्वंच ॥ इदुदंतयोः शब्दयोर्जस ओवो इत्यादेशौ भवतः । अत्वं इत्वं ऊत्वंच विकल्पेन । चकारात् णो ऽपि । पक्षे

॥ टा णा ॥ १७ ॥

इदुदंतयोष्टाविभक्तेः णा इत्ययमादेशो भवति ॥ अग्गिणा । वाउणा ॥

॥ सुभिस्सुप्सु दीर्घः ॥ १८ ॥

इदुदंतयोः सु भिस् सुप् इत्येतेषु दीर्घो भवति ॥

सु ॥ अग्गी । वाऊ ॥ भिस् ॥ अग्गीहिं । वाऊहिं ॥ सुप् ॥ अग्गीसु । वाऊसु ॥

॥ स्त्रियां शस उदोतौ[1] ॥ १९ ॥

स्त्रियां वर्तमानस्य शस उत् ओत् इत्येतावादेशौ भवतः ॥ मालाउ मालाओ । णईउ णईओ । वहूउ वहूओ ॥

[॥ जसो वा[2] ॥ २० ॥]

जसः स्त्रियां उत् ओत् इत्येतावादेशौ वा भवतः । पक्षे अदंतवत् ॥ मालाउ । मालाओ । माला[3] ॥

॥ अमि ह्रस्वः ॥ २१ ॥

अमि परतः स्त्रियां ह्रस्वो भवति ॥ मालं । णइं । वहुं ॥

॥ टाङस्ङीनामिदेददातः[4] ॥ २२ ॥

टा ङस् ङि इत्येतेषां स्त्रियां इत् एत् अत् आत् इत्येत आदेशा भवंति ॥

टा ॥ णईइ । णईए । णईअ । णईआ कअं ॥ ङस् ॥ णईइ । णईए । णईअ । णईआ वणं ॥ ङि ॥ णईइ । णईए । णईअ । णईआ ठिअं ॥

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अदंतवत् ॥ अग्गीओ अग्गीवो अग्गिणो अग्गओ अग्गवो अग्गी । वाऊओ etc. : then follows जसश्च ओ वृत्तं. [1] W स्त्रियां जश्शसोरुदोतौ. [2] This Sútra is only found in BDE (D erroneously ङसो वा both in Sút. and Comm.) and in the Prákr. Sanj. [3] So E; B मालाई; D मालस्स मालाइ. [4] W टाङसिङस्ङीनामि-.

॥ नातो ऽदातौ ॥ २३ ॥

आत आकारांतस्य स्त्रीलिंगस्यानंतरं टाङस्ङीनां अत् आत् इत्येतावादेशौ न भवतः । पूर्वेण प्राप्तो निषिध्यते[1] ॥ मालाइ मालाए । कअं । धणं । ठिअं ॥

॥ आदीतौ[2] बहुलं ॥ २४ ॥

स्त्रियामाकारांतादातः स्थाने आत् ईत् इत्येतौ बहुलं प्रयोक्तव्यौ ॥ सहमाणा सहमाणी[3] । हलद्दा हलद्दी । सुप्पणहा सुप्पणही । छाहा छाही[4] ॥

॥ न नपुंसके[5] ॥ २५ ॥

प्रथमैकवचने नपुंसके दीर्घत्वं न भवति । सौ दीर्घः पूर्वस्येत्यनेन इदुदंतयोः प्राप्तं पूर्वस्य दीर्घत्वं न नपुंसके इत्यनेन बाध्यते[6] ॥ दहिं । महुं । हविं ॥ दधि । मधु । हविः ॥

॥ इज्जश्शसोर्दीर्घश्च ॥ २६ ॥

नपुंसके वर्तमानयोर्जश्शसोः स्थाने इदादेशो भवति पूर्वस्यच[7]

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[1] W as before; the कअं etc. are used to imply the inst. gen. and loc. cases, *i.e.*, कृतं धनं स्थितं. [2] A आदितौ; B अदितौ; in the Comm. A has the same, B अत् (originally आत्) and ईत्. [3] AB have only this ex. [4] W then adds another Sút. (S. 25) यत्तत्किमः ॥ बहुलमित्यनुवर्तते । यत्तत्किम् इत्येतेषु परतः आतः स्थान ईत्ययमादेशो भवति । स्त्रियामित्यनुवर्तते । प्रथमैकवचनवर्ज । ए आदेशश्च बहुलवचनात् ॥ जीए तीए कीए जीहिं तीहिं कीहिं । पक्षे जाए ताए काए जाहिं ताहिं काहिं ॥ यस्याः तस्याः कस्याः याभिः ताभिः काभिः D adds the six examples of the genitive to the preceding Sútra; *Cf.* vi., 6. [5] W adds सौ दीर्घः पूर्वस्य. [6] सौ—बाध्यते given from DE (*Cf.* S. 18); ABW om. and add धणं वणं in the ex. [7] AB only दीर्घश्च.

दीर्घः ॥ वणाइ । दहीइ । महूइ ॥

॥ नामंत्रणे सावोत्वदीर्घविंदवः[1] ॥२७ ॥

आमंत्रणे गम्यमाने सौ परत ओत्वदीर्घविंदवो न भवंति । अत ओत्सोरित्योत्वं प्राप्तं । सुभिस्सुप्सु दीर्घ इति दीर्घः । सोर्विंदुर्नपुंसक इति विंदुर्प्राप्तः ॥ हे वच्छ[2]। हे अग्गि । हे वाउ। हे वण। हे दहि। हे महु॥

॥ स्त्रियामात एत् ॥ २८ ॥

स्त्रियामामंत्रणे आतः स्थाने एत्वं भवति सौ परतः ॥ हे माले । हे साले ॥ अंत्यस्य हल इति सोर्लोपः[3] ॥

॥ ईदूतोर्ह्रस्वः ॥ २९ ॥

आमंत्रणे ईदूतोर्ह्रस्वो[4] भवति ॥ हे णइ । हे वहु ॥

॥ सोर्विंदुर्नपुंसके ॥ ३० ॥

नपुंसके वर्तमानस्य सोर्विंदुर्भवति ॥ वणं । दहिं । महुं ॥

॥ ऋत आरः सुपि[6] ॥ ३१ ॥

ऋकारांतस्य सुपि परत आर इत्यादेशो भवति ॥ भत्तारो सोहइ । भत्तारं पेक्खसु । भत्तारेण कअं ॥

॥ मातुरात् ॥ ३२ ॥

मातृसंबंधिन ऋकारस्याकारो भवति ॥ माआ सोहइ । माअं पेक्खसु । माआइ कअं। माआए ॥

॥ उर्जश्शस्टाङस्सुप्सु वा[7] ॥ ३३ ॥

जश्शस्टाङस्सुप्सु परत ऋकारस्य स्थाने उकारादेशो भवति वा[8] ॥

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[1] W सोः. [2] AB om. masc. ex. [3] *Cf.* iv., 6. [4] W adds स्त्रियां. [5] W puts S. 30 after S. 26. [6] B सौ by mistake. [7] W उण जश्शस्टाङसिङस्सु वा and transposes Sútras 32, 33. [8] The examples in AB are rather obscure, and the forms from भत्तार are only fully given in DE.

जस् । भत्तुणो भत्तारा ॥ शस् । भंत्तुणो[1] भत्तारे ॥ टा[2] । भत्तुणा भत्तारेण ॥ ङस् । भत्तुणो भत्तारस्स[3] ॥ सुप् । भंत्तूसु[4] भत्तारेसु ॥ आरादिः पूर्ववत् ॥

॥ पितृभ्रातृजामातृणामरः ॥ ३४ ॥

पित्रादीनां सुपि परत ऋतो ऽरो भवति । आरापवादः ॥ पिअरं पिअरेण । भाअरं भाअरेण । जामाअरं जामाअरेण ॥

॥ आच सौ[5] ॥ ३५ ॥

पित्रादीनामाकारो भवति सौ परतः ॥ चकारादरश्च ॥ पिआ पिअरो । भाआ भाअरो । जामाआ जामाअरो ॥

[॥ राज्ञश्च[6] ॥ ३६ ॥]

राजन्शब्दस्य आ इत्ययमादेशो भवति सौ परतः ॥ राआ ॥

[॥ आमंत्रणे वा बिंदुः ॥ ३७ ॥]

राजन्शब्दस्य आमंत्रणे वा बिंदुः स्यात् ॥ हे राअं । हे राअ ॥

[॥ जश्शस्ङसां णो ॥ ३८ ॥]

राज्ञ उत्तरेषां जस् शस् ङस् इत्येतेषां णो इत्ययमादेशो भवति ॥ राआणो पेक्खंति । राआणो पेक्ख । राइणो धणं । रण्णो धणं ॥

[॥ शस एत् ॥ ३९ ॥]

राज्ञ परस्य शस ए इत्ययमादेशो भवति ॥ राए पेक्ख । राआणो पेक्ख ॥

[॥ आमो[7] ण ॥ ४० ॥]

राज्ञ उत्तरस्यामः षष्ठीबहुवचनस्य णं इत्ययमादेशो भवति ॥

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[1] W भत्तुणे ; A om. [2] A ए, but C टा. [3] D (not E) भत्तुस्स. [4] A भत्तुस्सु (?). [5] D आच्च. [6] These Sútras on *rájan* (S. 36—44) are only found in DEW ; W has a few variations ; DE agree. [7] W puts S. 40 after S. 43.

राश्राणं ॥

[॥ टा णा ॥ ४१ ॥]

राज्ञ उत्तरस्याः टाविभक्तेः णा इत्ययमादेशः स्यात्॥ राइणा॥

[॥ ङस्स्य द्वित्वं वांत्यलोपस्य[1] ॥ ४२ ॥]

राज्ञ उत्तरस्य ङसादेशस्य टादेशस्यच वा विकल्पेन द्वित्वं भवति। अंत्यस्यच लोपः ॥ रण्णो राइणो धणं ॥ राइणा रण्णा कश्रं॥

[॥ इद्द्वित्वे ॥ ४३ ॥]

वेति निवृत्तं । ङसादेशस्य टादेशस्यच अकृते द्वित्वे राज्ञ इत्वं भवति ॥ राइणो राइणा ॥ कृते द्वित्वे त्वित्वं न भवति॥ रण्णो रण्णा ॥

[॥ आ णोणमोरङसि[2] ॥ ४४ ॥]

णोणमोः परयोः राज्ञो जकारस्य आकारादेशः स्यात्। अङसि षष्ठ्येकवचने न भवति ॥ राश्राणो पेक्खंति। राश्राणो पेक्ख। राश्राणं धणं ॥ अङसीति किं ॥ राइणो रण्णो धणं ॥ शेषमदंतवत्॥ राश्रं। राएहिं। राश्रा राश्रादो राश्रादु। राश्राहिंतो राश्रासुंतो। राश्रम्मि राए राएसु॥ राजानं। राजभिः। राज्ञः। राजभ्यः। राज्ञि। राजसु॥

॥ आत्मनो ऽप्पाणो वा ॥ ४५ ॥

आत्मनो ऽप्पाण इत्यादेशो भवति वा ॥ अप्पा[3]। अप्पाणो ॥

[॥ इत्वद्वित्ववर्जं राजवदनादेशे[4] ॥ ४६ ॥]

आत्मनो ऽनादेशे राजवत्कार्यं स्यादित्वद्वित्वे वर्जयित्वा ॥ अप्पा। अप्पाणो। अप्पणा। अप्पणो ॥ आत्मा। आत्मानः। आत्मना। आत्मनः॥

॥ ब्रह्माद्या आत्मवत्॥ ४७ ॥

ब्रह्माद्याः शब्दा लक्ष्यानुसारेणात्मवत्साधवो भवंति॥ वम्हा वम्हा-

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[1] W जलोपो वा. [2] W णोणयोरादङसि. [3] *Cf.* iii., 48. [4] This Sútra is only found in DEW.; W adds the forms अत्ता अत्ताणो.

णो ॥ जुवा जुवाणो । अद्धा अद्धाणो[1] ॥ ब्रह्मन् । युवन् । अध्वन् एव-
मादयो लक्ष्याणुसारेणानुगंतव्याः ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे लिंगविभक्त्यादेशः
पंचमः परिच्छेदः ॥

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[1] ACW आणद्धा आणद्धाणो; A om. Sans.; W explains it by अनड्वान्; B *n.l.*

## ॥ अथ षष्ठः परिच्छेदः ॥

॥ सर्वादेर्जस एत्वं ॥ १ ॥

सर्वादेरुत्तरस्य जस एत्वं भवति ॥ सव्वे । जे । ते । के । कदरे ॥ सर्वे । ये । ते । के । कतरे ॥

॥ ङेः स्सिंम्मित्थाः[1] ॥ २ ॥

ङेः सप्तम्येकवचनस्य सर्वादिपरस्थितस्य स्थाने स्सिं[2] म्मि त्थ इत्येत आदेशा भवंति ॥ सव्वस्सिं । सव्वम्मि । सव्वत्थ[3] ॥ इअरस्सिं[4] । इअरम्मि इअरत्थ[5] ॥ सर्वस्मिन् । इतरस्मिन् ॥

॥ इदमेतत्किंयत्तद्भ्यष्टा इणा वा ॥ ३ ॥

इदं । एतत् । किं । यत् । तत् । इत्येतेभ्यः टा इत्यस्य इणादेशो भवति वा ॥ इमिणा । एदिणा । किणा । जिणा । तिणा[6] ॥ पक्षे । इमेण । एदेण । केण । जेण । तेण ॥ अनेन । एतेन । केन । येन । तेन ॥

॥ आम एसिं ॥ ४ ॥

इदमादिभ्य उत्तरस्य आम एसिं इत्ययमादेशो वा भवति ॥ इमेसिं इमाण[7] । एदेसिं एदाण । केसिं काण । जेसिं जाण । तेसिं ताण[8] ॥

॥ किंयत्तद्भ्यो ङस आसः ॥ ५ ॥

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[1] ABW स्सि for स्सं [2] ABW स्सि, but all have सव्वस्सिं; *Cf.* S. 15. [3] A -त्था. [4] B -स्सि. [5] A -त्था. [6] So BD and Hema-ch.; AW कइणा जइणा तइणा. [7] A -णा for -ण in these second forms; B -णं. [8] W adds स्त्रीलिंगे ऽप्येतानि रूपाणि ॥ इमासिं । एदासिं । कासिं । जासिं ।

किं। यत्। तत्। एभ्य उत्तरस्य ङस आस इत्ययमादेशो भवति वा ॥ कास। कस्स ॥ जास। जस्स ॥ तास। तस्स ॥

॥ इद्भ्यः स्सा से[1] ॥ ६ ॥

इकारांतेभ्यः किमादिभ्य उत्तरस्य ङसः स्सा से इत्येतावादेशौ भवतः ॥ किस्सा। कीसे। कीआ। कीए। कीअ। कीइ[2] ॥ जिस्सा। जीसे। जीआ। जीए। जीअ। जीइ ॥ तिस्सा। तीसे। तीआ। तीए। तीअ। तीइ ॥

॥ ङेर्हिं ॥ ७ ॥

किमादिभ्य उत्तरस्य ङेः हिं इत्ययमादेशो भवति वा ॥ कहिं। कस्सिं। कम्मि। कत्थ ॥ जहिं। जस्सिं। जम्मि। जत्थ ॥ तहिं। तस्सिं। तम्मि। तत्थ ॥

॥ आहे इआ काले ॥ ८ ॥

किंयत्तद्भ्यो ङेः काले आहे इआ इत्यादेशौ वा भवतः ॥ काहे। जाहे। ताहे ॥ कइआ[3]। जइआ। तइआ ॥ कहिं इत्यादयो ऽपि ॥ कदा। यदा। तदा ॥

॥ त्तो[4] दो ङसेः ॥ ९ ॥

किंयत्तद्भ्यो ङसेः त्तो दो इत्येतावादेशौ भवतः ॥ कत्तो। कदो ॥ जत्तो। जदो ॥ तत्तो। तदो ॥

॥ तद ओश्च[5] ॥ १० ॥

तद उत्तरस्य ङसेरोकारादेशो[6] भवति वा ॥ तो[7]। तत्तो। तदो॥

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तम्हि ॥· [1] W reads S. 6, ङसः स्सासो स्त्रियां ॥ इकारांतेभ्यश्चाकारांतेभ्यश्च स्त्रियां किमादिभ्य उत्तरस्य ङसः स्सा सो etc., after the ex. it adds ङस्ग्रहणेन ङसिङिग्रहणं (*Cf.* v., 22, var. lect.) *Cf.* Lass. Inst., p. 321—3. [2] BW कीई, and similarly जीई तीई· [3] B कईआ etc. [4] BD तो for त्तो, and similarly in Comm. [5] W तद उश्च· [6] AW उकार-. [7] A om.; W तउ; for तो *cf.* S. 20; Hema-ch. also gives it,

॥ ङसा से ॥ ११ ॥

वेति वर्तते । तदो ङसा सह से इत्ययमादेशो भवति । पक्षे यथाप्राप्तं ॥ से । तास । तस्स[1] ॥

॥ आमा सिं ॥ १२ ॥

तद आमा सह सिं इत्ययमादेशो वा[2] भवति ॥ सिं । ताण[3] ॥ तेषां तासां ॥

॥ किमः कः ॥ १३ ॥

किंशब्दस्य सुपि परतः क इत्ययमादेशो भवति ॥ को । के । केण । केहिं[4] ॥

॥ इदम इमः ॥ १४ ॥

सुपि परत इदम इम इत्ययमादेशो भवति[5] ॥ इमो । इमे । इमं । इमेण । इमेहिं ॥

॥ स्सस्सिमोरद्वा[6] ॥ १५ ॥

स्सस्सिमोः परत इदमो ऽदादेशो वा भवति ॥ अस्स । इमस्स[7] ॥ अस्सिं[8] इमस्सिं[9] ॥

॥ ङेर्डेन हः ॥ १६ ॥

इदमो दकारेण सह ङेः स्थाने हकारादेशो वा[10] भवति ॥ इह ॥ पक्षे । अस्सिं । इमस्सिं । इमम्मि ॥

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and it is found in the Setubandha; see Höfer, Zeitsch., p. 517. [1] A om. Sans.; BD add तस्य तस्याः (for से?); W adds स्त्रियामपि से तिस्सा। ङस्ग्रहणे ङसिग्रहणं से तत्तो. [2] Only in DW. [3] So BDE (B ताणं); A स्सिं ताणा; W सिं ताण तेसिं; Hema-ch. also has सिं. [4] AB कहिं [5] DW add वा; B confuses Sútras 14, 15. [6] W सम्मिमोरद्वा. [7] A इदमस्स. [8] W अम्मि (अस्सिं in S.16.) [9] A इदमस्सिं, but not so in S.16. [10] Added

॥ न त्थः ॥ १७ ॥

इदमः परस्य ङेः त्थ इत्ययमादेशो न भवति ॥ ङेः स्सिंम्मित्था इति प्राप्ते प्रतिषिध्यते ॥ इह । अस्सिं । इमस्सिं । इमम्मि ॥

॥ नपुंसके स्वमोरिदमिणमिणमो ॥ १८ ॥

नपुंसकलिंगे इदमः स्वमोः परतः सविभक्तिकस्य इदं इणं इणमो इत्येते त्रय आदेशा भवंति ॥ इदं । इणं । इणमो[1] धणं ॥

॥ एतदः सावोत्वं वा ॥ १९ ॥

एतच्छब्दस्य सौ परत ओत्वं वा भवति ॥ नित्ये प्राप्ते विकल्प्यते ॥ एस[2] । एसो ॥ एषः ॥

॥ त्तो ङसे. ॥ २० ॥

एतदः परस्य ङसेः त्तो इत्ययमादेशो भवति ॥ एत्तो[4] । एदादो । एदादु । एदाहि ॥ एतस्मात् ॥

॥ त्तोत्थयोस्तल्लोपः ॥ २१ ॥

एतदस्तकारस्य त्तोत्थयोः परतो लोपो भवति ॥ एत्तो[6] । एत्थ ॥

॥ तदेतदोः सः सावनपुंसके ॥ २२ ॥

तच्छब्दस्य एतच्छब्दस्य यस्तकारः तस्य सकारादेशो भवति अनपुंसके सौ परतः ॥ सो पुरिसो । सा महिला । एस । एसो । एसा ॥ सा-[7]विति किं ॥ एदे । ते । एदं । तं ॥ अनपुंसक इति किं ॥ तं एदं धणं ॥

॥ अदसो दो मुः ॥ २३ ॥

अदसो दकारस्य सुपि परतो मु[9] इत्ययमादेशो भवति ॥ अमू

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from DW. [1] A इणमं. [2] A एसा (?); W has as an ex. एदो एदं = एतत्. [3] DW तो. [4] BD (not W) एतो. [5] DW तो-. [6] D एतो; for these *cf.* Lass., p. 129. [7] साविति किं and its examples not in A. [8] A मू; B मूः. [9] AB मू.

पुरिसो । अमू महिला । अमूओ[1] पुरिसा । अमूओ[2] महिलाओ । अमुं[3] वणं । अमूइं वणाइं ॥

॥ हस्य सौ[4] ॥ २४ ॥

अदसो दकारस्य सौ परतो हकारादेशो भवति ॥ अह[5] पुरिसो । अह महिला । अह वणं ॥ हादेशो ऽयमोत्वात्वविंदून् त्रिष्वपि लिंगेषु परत्वाद्बाधते ॥

॥ पदस्य ॥ २५ ॥

अधिकारो ऽयं । आशब्दविधानात् । यदित ऊर्ध्वमनुक्रमिष्यामः पदस्य तद्भवतीत्येवं वेदितव्यं । तच्च तत्रैवोदाहरिष्यामः ॥

॥ युष्मदस्तं तुमं[6] ॥ २६ ॥

सावित्येव । युष्मदः पदस्य सौ परतः तं तुमं इत्येतावादेशौ भवतः ॥ तं आगदो । तुमं आगदो ॥

॥ तुंचामि[7] ॥ २७ ॥

युष्मदः पदस्य अमि परतः तुं इत्यादेशो वा भवति । तुमंच[8] ॥ तुं पेक्खामि । तुमं पेक्खामि ॥

॥ तुज्झे तुम्हे[9] जसि ॥ २८ ॥

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[1] So DE; A om.; B अमूणो; W अमूउ. [2] W अमूउ. [3] B अमू. [4] *Cf.* Lass. Inst., p. 327. [5] B अहं throughout. [6] DE युष्मदस्तुं तुवं and similarly in Comm. [7] ABC त्तंचामि; DE तंचामि; W (and the Prákr. Sanjív.) तुंचामि;—if त्तं be correct, it must be the enclitic form (*Cf.* Lass. Inst., p. 328) but it is probably a mistake for तुं in copying from a MS. in the Bengálí character. [8] W तं तुमंच; DE seem to give तुमंच as a new Sútra, and add to this in its Comm. चकारात् तुं तुवंच. [9] MSS. ह्म here: in the following Sútras D

युष्मदः पदस्य जसि परतः तुज्झे तुम्हे इत्येतावादेशौ भवतः ॥ तुज्झे आगदा । तुम्हे आगदा ॥

॥ वोच शसि ॥ २९ ॥

शसि युष्मदः पदस्य वो इत्यादेशो भवति । चकारात् तुज्झे तुम्हे च ॥ वो पेक्खामि ॥ तुज्झे तुम्हे पेक्खामि ॥

॥ टाङ्योस्तइ तए तुमए तुमे ॥ ३० ॥

युष्मदुत्तरयोः टा ङि इत्येतयोः तइ तए तुमए तुमे इत्येत आदेशा भवंति ॥ टा ॥ तइ तए तुमए तुमे कअं ॥ ङि ॥ तइ तए तुमए तुमे ठिअं ॥

॥ ङसि तुमोतुहतुज्झतुम्हतुम्भाः[1] ॥ ३१ ॥

युष्मदः पदस्य ङसि तुमो तुह तुज्झ तुम्ह तुम्भ इत्येत आदेशा भवंति ॥ तुमो पदं । तुह तुज्झ तुम्ह तुम्भ पदं ॥

॥ आङि च ते दे ॥ ३२ ॥

आङि तृतीयैकवचने चकाराद् ङसि च परतो युष्मदः पदस्य ते दे इत्येतावादेशौ भवतः ॥ ते कअं । दे कअं ॥ ते धणं । दे धणं ॥

॥ तुमाइ च ॥ ३३ ॥

आङि युष्मदः पदस्य तुमाइ इत्ययमादेशो भवति[2] ॥ तुमाइ कअं ॥

॥ तुज्झेहिं तुम्हेहिं तुम्भेहिं[3] भिसि ॥ ३४ ॥

भिसि परतो युष्मदः पदस्य तुज्झेहिं तुम्हेहिं तुम्भेहिं इत्येत आदेशा भवंति ॥ तुज्झेहिं तुम्हेहिं तुम्भेहिं कअं ॥

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generally has म्ह, the other MSS. ह्म (*Cf.* iii., 8); W generally writes ज्झ्‌ for ज्झ. [1] तुम्भ plain in CEW; AB not clear, except in one ex.; D reads तुब्भ, corrected in the margin to तुम्भ; only D has तुम्ह, the others तुह्म. [2] W adds चकारात् ङसि च. [3] So MSS. plainly; D as

॥ ङसौ तत्तो तइत्तो तुमादो तुमादु तुमाहि ॥ ३५ ॥

ङसौ परतो युष्मदः पदस्य तत्तो तइत्तो तुमादो तुमादु तुमाहि इत्येत आदेशा भवंति ॥ तत्तो आगदो । तइत्तो तुमादो तुमादु तुमाहि आगदो ॥ त्वदागतः ॥

॥ तुम्हाहिंतो तुम्हासुंतो भ्यसि ॥ ३६ ॥

युष्मदः पदस्य पंचमीबहुवचने भ्यसि तुम्हाहिंतो तुम्हासुंतो इत्येतावादेशौ भवतः ॥ तुम्हाहिंतो तुम्हासुंतो आगदो ॥

॥ वो भे तुज्झाणं तुम्हाणमामि[3] ॥ ३७ ॥

आमि परतो युष्मदः पदस्य वो भे तुज्झाणं तुम्हाणं इत्येत आदेशा भवंति ॥ वो धणं । भे धणं । तुज्झाणं तुम्हाणं धणं ॥

॥ ङौ तुमम्मि ॥ ३८ ॥

युष्मदः पदस्य ङौ परतः तुमम्मि इत्यादेशो भवति ॥ तुमम्मि ठिअं ॥ पूर्वोक्ताश्च तइप्रभृतयश्चत्वारो ऽप्यादेशा भवंति[4] ॥

॥ तुज्झेसु तुम्हेसु[5] सुपि ॥ ३९ ॥

युष्मदः पदस्य सप्तमीबहुवचने तुज्झेसु तुम्हेसु इत्येतावादेशौ भवतः ॥ तुज्झेसु ठिअं । तुम्हेसु ठिअं ॥

॥ अस्मदो हमहमहअं सौ ॥ ४० ॥

अस्मदः पदस्य सौ परतो हं अहं अहअं इत्येत आदेशा भवंति ॥ हं अहं अहअं करेमि ॥

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before, तुब्भेहिं, corrected in the margin; only D म्ह for ह्म in the second form. [1] BD ततो तइतो, but B not so originally. [2] AW -हय: as a compound; *Cf.* S. 48. [3] So BDE; A has वो भे तुह्माणं तुम्माणं आमि; W वो ते तुज्झाणं तुह्माणमामि; and similarly in the Comm. of each. [4] पूर्व—भवंति not in A; *Cf.* S. 30. [5] So BDW (and

॥ अहम्मिरमिच[1] ॥ ४१ ॥

अमि परतोऽस्मदः पदस्य अहम्मि इत्ययमादेशो भवति । सौ च ॥ अहम्मि पेक्ख । अहम्मि करेमि ॥ मां प्रेक्षस्व । अहं करोमि ॥

॥ मं ममं ॥ ४२ ॥

अमीति वर्तते । अस्मदः पदस्य अमि परतो मं ममं इत्येतावादेशौ भवतः ॥ मं ममं पेक्ख ॥

॥ अम्हे जश्शसोः[2] ॥ ४३ ॥

अस्मदः पदस्य जश्शसोः परतः अम्हे इत्ययमादेशो भवति ॥ अम्हे आगदा । अम्हे पेक्ख ॥

॥ णो[3] शसि ॥ ४४ ॥

अस्मदः पदस्य शसि परतो णो इत्ययमादेशो भवति ॥ णो पेक्ख ॥ अस्मान् प्रेक्षस्व ॥

॥ आङि मे ममाइ ॥ ४५ ॥

अस्मदः पदस्य आङि पर[4]तो मे ममाइ इत्येतावादेशौ भवतः ॥ मे कअं । ममाइ कअं ॥

॥ ङौच मइ मए ॥ ४६ ॥

अस्मदः पदस्य ङौ परतो मइ मए इत्येतावादेशौ भवतः । चकारात्तृतीयैकवचनेच ॥ मइ मए ठिअं । मइ मए कअं ॥

॥ अम्हेहिं भिसि ॥ ४७ ॥

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probably C); A तुह्मेसु तुम्मेसु as in S. 37; A has तुमेसु in ex. [1] A अहम्मि in Sút. and ex.; W reads the Sút. अहम्मि चामि. [2] A leaf (Sútras 43—58) is here lost in A (*Cf.* Lass. Inst., p. 330); C has the missing Sútras, but often corrupt. [3] BCDE णे; W णो; Hema-ch. gives as his Sút. अम्हे अम्हो अम्ह णे शसा. [4] B टाविभक्तौ.

अस्मदः पदस्य भिसि अम्हेहिं इत्ययमादेशो भवति ॥ अम्हेहिं कअं ॥

॥ मत्तो मइत्तो[1] ममादो ममादु[2] ममाहि ङसौ ॥ ४८ ॥

अस्मदः पदस्य ङसौ परत एत आदेशा भवंति ॥ मत्तो गदो । मइत्तो । ममादो ममादु ममाहि गदो ॥

॥ अम्हाहिंतो अम्हासुंतो[3] भ्यसि ॥ ४९ ॥

अस्मदः पदस्य भ्यसि परत अम्हाहिंतो अम्हासुंतो इत्येतावादेशौ भवतः ॥ अम्हाहिंतो अम्हासुंतो गदो ॥

॥ मे मम मह मज्झ ङसि ॥ ५० ॥

अस्मदः पदस्य ङसि परत एत आदेशा भवंति ॥ मे धणं । मम मह मज्झ धणं ॥

॥ मज्झ णो[4] अम्ह अम्हाणमम्हे[5] आमि ॥ ५१ ॥

अस्मदः पदस्य आमि परत एत आदेशा भवंति ॥ मज्झ[6] णो अम्ह अम्हाणं अम्हे धणं ॥ अस्माकं धनं ॥

॥ ममम्मि ङौ ॥ ५२ ॥

अस्मदः पदस्य ङौ परतो ममम्मि इत्यादेशो भवति ॥ ममम्मि ठिअं ॥ पूर्वोक्तौ मइ मए इत्येतौच[7] ॥

॥ अम्हेसु[8] सुपि ॥ ५३ ॥

अस्मदः पदस्य सप्तमीबहुवचने सुपि परतः अम्हेसु इत्ययमादेशो भवति ॥ अम्हेसु ठिअं ॥

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[1] B ममत्तो. [2] B om.; Sútras 48, 49 desunt in C. [3] B अम्हेहिंतो अम्हेसुंतो. [4] W मज्झाणो. [5] BC om. अम्हे; the Prák. Sanj. om. मज्झ and varies between णो and णे. [6] BC मज्झणो (in one word); W मज्झाणो; E has no Comm.; only D मज्झ धणं णो धणं, which Hema-ch. confirms. [7] पूर्व—तौच added from B; *Cf.* S. 46. [8] D अम्हेसुं.

॥ द्वेर्दो ॥ ५४ ॥

पदस्येति निवृत्तं । सुपीति वर्तते ॥ द्विशब्दस्य दो इत्ययमादेशो भवति सुपि परतः ॥ दोहिं । दोसु[1] ॥ द्वाभ्यां । द्वयोः ॥

॥ त्रेस्तिः[2] ॥ ५५ ॥

त्रिशब्दस्य सुपि परतः ति इत्यादेशो भवति ॥ तीहिं[3] । तीसु[4] ॥ त्रिभिः । त्रिषु ॥

॥ तिस्रि[5] जश्शस्भ्यां ॥ ५६ ॥

त्रिशब्दस्य जश्शस्भ्यां सह तिस्रि इत्यादेशो भवति ॥ तिस्रि आगदा । तिस्रि पेक्ख ॥ त्रय आगताः । त्रीन्प्रेक्षस्व ॥

॥ द्वेर्दुवे दोणि वा ॥ ५७ ॥

द्विशब्दस्य जश्शस्भ्यां सह दुवे दोणि इत्येतावादेशौ भवतः ॥ दुवे कुणंति । दोणि कुणंति ॥ पक्षे दो कुणंति ॥ द्वौ कुरुतः ॥ दुवे पेक्ख । दोणि पेक्ख । पक्षे दो पेक्ख ॥ द्वौ प्रेक्षस्व ॥

॥ चतुरश्चत्तारो चत्तारि ॥ ५८ ॥

चतुर्शब्दस्य जश्शस्भ्यां सह चत्तारो[6] चत्तारि इत्येतावादेशौ भवतः ॥ चत्तारो चत्तारि पुरिसा कुणंति । चत्तारो चत्तारि पुरिसे पेक्ख[7] ॥

॥ षणामामो ण्हं[8] ॥ ५९ ॥

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[1] D दोसुं. [2] W (and the Prákr. Sanj.) त्रेस्ती. [3] So W; the other MSS. ति-. [4] So CW; the others तिसु (D -सुं). The Prák. Sanj., Sanksh. Sára, and Hema-ch. all have *í*; *Cf.* Lass., Inst., p. 102. [5] B तिस्र (*sic*); C तिण्णा; D तिस्रि; E तिस्त्रि (*sic*); W तिण्णि; *Cf.* Lass., p. 319. [6] A recommences here; *cf.* p. 55, note 2. [7] W adds भिसादौ रेफतकारयोर्लोपः । तेन चऊहिं etc. [8] A ल्ह throughout.

एषां द्वित्रिचतुः शब्दानामामः स्थाने एहं इत्ययमादेशो भवति ॥ दोएहं धणं । तिएहं धणं । चतुण्हं[1] धणं ॥

॥ शेषो ऽदंतवत् ॥ ६० ॥

शेषः सुब्विधिरदंतवद्भवति[2] । अकारांताद् भिसो हिं इत्ययमादेश उक्तः इकारोकारांतादपि भवति । अग्गीहिं वाऊहिं । एवं मालाहिं णईहिं वहूहिं । अग्गिस्स वाउस्स । अग्गीदो । वाऊदो । अग्गीदु । वाऊदु । एवं दोहिं तीहिं[3] चऊहिं ॥

॥ न ङिङस्योरेदातौ ॥ ६१ ॥

इकारोकारांतानां[4] ङिङस्योरदंतवद् एकाराकारौ[5] न भवतः[6] ॥ अग्गिम्मि वाउम्मि । अग्गीदो वाऊदो । अग्गीदु वाऊदु । अग्गीहि वाऊहि[7] ॥

॥ ए[8] भ्यसि ॥ ६२ ॥

नेत्यनुवर्तते । भ्यसि परत इकारोकारांतयोरदंतवदेत्वं न भवति ॥ अग्गीहिंतो वाऊहिंतो ॥ अग्गीसुंतो । वाऊसुंतो ॥

॥ द्विवचनस्य बहुवचनं ॥ ६३ ॥

सर्वासां विभक्तीनां सुपां तिङांच द्विवचनस्य बहुवचनं प्रयोक्तव्यं ॥

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[1] ACDE चतुएहं; W चउएहं; B om. and confuses the Comm. of SS. 59,60. [2] So D; A शेषेषु विधि-. [3] W तीहिं; the rest तिहिं; *Cf.* note 4, p. 57; *mox* W चऊहिं; A चदुहिं; BDE चउहिं; the other Gram. have *ú*. [4] A इकारांतात्; B -तानां; W इकाराद्यंतानां. [5] *Cf.* v. 6, 9. [6] W added च to the Sút., and, therefore, adds erroneously here चकाराद् भिसि च. [7] The MSS. have अग्गीहिं, etc., the anusw. being optionally added or not by S. iv., 16. [8] ACDE (and the Prák. Sanj.) ए; BW आ; and similarly in the comm.; *Cf.* v. 12, and Lass., p. 310.

वृक्षौ । वच्छा ॥ वृक्षाभ्यां । वच्छेहिं । वच्छाहिंतो ॥ वृक्षयोः । वच्छा-
ण । वच्छेसु ॥

तिङो यथा ॥ तिष्ठतः । चिट्ठंति ॥

॥ चतुर्थ्याः[1] षष्ठी ॥ ६४ ॥

चतुर्थीविभक्तेः स्थाने षष्ठीविभक्तिर्भवति ॥ वम्हणस्स[2] देहि । वम्ह-
णाण देहि ॥ ब्राह्मणाय देहि । ब्राह्मणेभ्यो देहि ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे सर्वनाम
परिच्छेदः षष्ठः ॥

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[1] A चतुर्थी· [2] A वंभण-; D वभ- (but corrected in marg.).

## ॥ अथ सप्तमः परिच्छेदः ॥

॥ [1]तिपोरिदेतौ ॥ १ ॥

त तिप् इत्येतयोरेकैकस्य स्थाने इत् एत् इत्येतावादेशौ भवतः ॥ [2]पढइ पढए । सहइ सहए ॥ पठति पठते । सहति सहते ॥

॥ [3]थास्सिपोः सि से ॥ २ ॥

थास् सिप् इत्येतयोरे[4]कैकस्य स्थाने सि से इत्येतावादेशौ भवतः ॥ पढसि पढसे । सहसि सहसे ॥

॥ इट् मिपोर्मिः[5] ॥ ३ ॥

इट् मिप् इत्येतयोः स्थाने मिर्भवति ॥ प[6]ढामि । हसामि । सहामि ॥

॥ [7]न्तिहेत्थामोमुमा बहुषु ॥ ४ ॥

बहुषु वर्तमानानां तिङां स्थाने न्ति ह इत्था[8] मो मु म इत्येत आदेशा भवंति ॥ प्रथमपुरुषस्य । रमंति[9] । पढंति । हसंति ॥ मध्यमस्य ॥ रमह । पढह । हसह । पढित्था[10] ॥ उत्तमस्य ॥ प[11]ढामो । पढमु । पढम ॥

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[1] BD ते. [2] The MSS. often read पठ; *cf.* ii., 24. [3] So MSS.; it is reversed in the comm. of S. 5. [4] एकै- not in A. [5] A मि. [6] A पढमि, etc. [7] AW ति in Sút. and comm. [8] ABD इत्था आमो; W इत्थ अमो; Hema-ch. and the Prákṛita Sanj. have इत्था and मो, which seems better; *cf.* S. 7; E has no comm. [9] The anusw. in these ex. erased in A; W seems to have रमन्ति, etc. [10] ADE पढित्था; B पढीत्था; W पढित्थ; *cf.* Lass., p. 336, and *infra*. Sút. 17. [11] E पढमो; *cf.* S. 31.

॥ अत ए से ॥ ५ ॥

नित्यार्थं वचनं यतो विशेषणं। ततिपोः सिप्थासोर् ए से इत्यादेशावत एव परौ भवतः[1]। नान्यस्मात्॥ ततिपोः। रमए पढए॥ सिप्थासोः। रमसे पढसे॥ अत इति किं। होइ। भवति॥

॥ अस्तेर्लोपः[2] ॥ ६ ॥

अस्तेर्धातोः थास्सिपोरादेशयोः परतो[3] लोपो भवति॥ सुत्तो[4] सि। पुरिसो सि॥ सुप्तो ऽसि। पुरुषो ऽसि॥

॥ मिमोमु[5]मानामधो[6]हश्च ॥ ७ ॥

मिमोमुमानामस्तेः परेषामधो हकारः प्रयोक्तव्यः। अस्तेश्च लोपः॥ गओ म्हि। गअ म्हो। गअ म्हु। गअ म्ह[7]॥ गतो ऽस्मि। गताः स्मः॥

॥ यक ईअइज्जौ ॥ ८ ॥

यकः स्थाने ईअ इज्ज इत्यादेशौ भवतः॥ पढीअइ पढिज्जइ। सहीअइ सहिज्जइ॥ पठ्यते। सह्यते॥

॥ नांत्यद्वित्वे ॥ ९ ॥

धातोरंत्यद्वित्वे सति यक ईअ इज्ज इत्यादेशौ न भवतः॥ हस्सइ। गम्मइ॥ गम्यते। हस्यते॥ गमादीनां विकल्पेन द्वित्वविधानात्[8]। द्वित्व-

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[1] नित्य—भवतः from BD; A is obscure here; *cf.* SS. 1, 2, and Lass. Inst., p. 336; B has यावत् for यतो, and both have तेतिपोः, as in S. 1. [2] A असेर्लोपः. [3] E परयोः; A असेर्धातोः परतः थास्सिपोर्लोपः. [4] A सुणो. [5] A om. मु in Sút. and comm. [6] W मध्ये in Sút. and comm.; B *n.l.* [7] A gives the plur. ex. गआ ह्मा गओ ह्मा; B has गओ throughout; W adds *samyogapúrvo hraswah*; *Cf.* iv., 1, note. [8] *Cf.* viii., 58; A merely quotes the Sút.; the rest is given

विधान उक्तावादेशौ न भवतः । द्वित्वविधाने तु भवत एव ॥ गमी-अइ । गमिज्जइ ॥

॥ न्तमाणौ शतृशानचोः[1] ॥ १० ॥

शतृ शानच् इत्येतयोरेकैकस्य न्त माण इत्येतावादेशौ भवतः ॥ पढंतो । पढमाणो । हसंतो[2] । हसमाणो ॥

॥ ई च[3] स्त्रियां ॥ ११ ॥

स्त्रियां वर्तमानयोः शतृशानचोरीकारादेशो भवति । न्तमाणौ च ॥ हसई । हसंती । हसमाणा ॥ वेवई । वेवंती । वेवमाणा ॥

॥ धातोर्भविष्यति हिः[4] ॥ १२ ॥

भविष्यति काले धातोः परो हिशब्दः प्रयोक्तव्यः ॥ होहिइ । हसिहिइ[5] ॥ होहिंति । हसिहिंति ॥ भविष्यति । हसिष्यति । भविष्यंति । हसिष्यंति ॥

॥ उत्तमे स्सा हा च ॥ १३ ॥

भविष्यत्युत्तमे स्सा हा इत्येतौ प्रयोक्तव्यौ । चकाराद् हिश्च ॥ होस्सामि । होहामि । होहिमि । होस्सामो । होहामो । होहिमो[6] । इत्यादि ॥ भविष्यामि । भविष्यामः ॥

॥ मिना[7] स्सं वा ॥ १४ ॥

भविष्यत्युत्तमे मिना सह धातोः परः स्संशब्दः प्रयोक्तव्यो वा ॥ होस्सं । पक्षे होस्सामि । होहामि । होहिमि[8] ॥

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is given from BD; W absurdly makes a new Sútra of it, besides having it in Sect. viii. [1] DE त for न्त throughout. [2] The MSS. vary between सह and हस. [3] DW ईच; A इत्; B इच; all have ई in the ex. [4] AD हि. [5] A होहीइ हसिहीइ. [6] BDW add the pl. forms in म and मु, होस्सामु etc. [7] W मिपा. [8] D adds हसिस्सं etc.

[॥ मोमुमेर्हिस्साहित्था[1] ॥ १५ ॥]

भविष्यति काल उत्तमे बहुवचनादेशस्य मो मु म इत्येतैः सह हिस्सा हित्था इत्येतावादेशौ वा[2] भवतः॥ होहिस्सा होहित्था। हसिहिस्सा हसिहित्था ॥ भविष्यामः। हसिष्यामः ॥ पक्षे। होहिमो। होस्सामो[3]। होहामो। हसिहिमो[4]। हसिस्सामो। हसिहामो। एवं मुमयो[5]रपि। इत्यादि ॥

[॥ कृदा[6]श्रुवचिगमिरुदिदृशिविदिरूपाणां काहं दाहं सोच्छं वोच्छं[7] गच्छं रोच्छं[8] दच्छं वेच्छं ॥ १६ ॥]

भविष्यति काल उत्तमैकवचने कृञादीनां स्थाने यथासंख्यं काहं प्रभृतय आदेशा भवंति ॥ काहं करिष्यामि। दाहं दास्यामि। सोच्छं श्रोष्यामि। वोच्छं वक्ष्यामि। गच्छं गमिष्यामि। रोच्छं रोदिष्यामि। दच्छं द्रक्ष्यामि। वेच्छं वेत्स्यामि इत्या[9]दि ॥

[॥ श्रवादीनां त्रिष्वप्यनु[10]स्वारवर्जं हिलोपश्च वा ॥ १७ ॥]

श्रु इत्येवमादीनां प्रथममध्यमोत्तमेषु त्रिष्वपि पुरुषेषु परतो भविष्यति काले सोच्छं इत्यादय आदेशा भवंति। अनुस्वारं विहाय। हिलोपश्च वा ॥

सोच्छिइ सोच्छिहिइ। श्रोष्यति॥ सोच्छिंति। सोच्छिहिंति। श्रोष्यंति॥ सोच्छिसि सोच्छिहिसि। श्रोष्यसि॥ सोच्छित्था। सोच्छिहित्था[11]। श्रोष्यथ॥ सोच्छिमि। सोच्छिहिमि। श्रोष्यामि॥ सोच्छिमो।

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[1] Sútras 15—22 are only found in BDEW; for Sút. 15, *Cf.* Lass. Inst., p. 353. [2] BW om. [3] B होहिस्सामो (?) [4] DW om. [5] B gives these in full. [6] *Cf.* Lass. p. 351 for this Sút. [7] B सोत्थं वोत्थं; the other MSS. prefer छ. [8] So W; BDE रुच्छं. [9] W adds रूपग्रहणादन्यत्रापि। यथा मोक्षं पेक्षं। मोक्ष्यामि प्रेक्ष्यामि· [10] W om. अपि; for Sut., *cf.* Lass., p. 353. [11] So BW; DE -त्थ in both ex.; *cf.* vii., 4.

सोच्छिहिमो । सोच्छिमु । सोच्छिहिमु । सोच्छिम । सोच्छिहिम । सोच्छिस्सामो । सोच्छिस्सामु । सोच्छिस्साम[1] ॥ श्रोष्यामः ॥ एवं वोच्छादिरपि ॥

[॥ उसुमु[2] विध्यादिष्वेकस्मिन् ॥ १८ ॥]

विध्यादिष्वेकस्मिन्नुत्पन्नस्य प्रत्ययस्य यथासंख्यं उ सु मु इत्येत आदेशा भवन्ति[3] ॥ हसउ । हससु । हसमु[4] ॥ हसतु । हस । हसानि ॥

[॥ न्तुहमो[5] बहुषु ॥ १९ ॥]

विध्यादिषु बहुषूत्पन्नस्य प्रत्ययस्य यथासंख्यं न्तु ह मो इत्येत आदेशा भवन्ति ॥ हसंतु[6] । हसह । हसामो[7] ॥

॥ वर्तमानभविष्यदनद्यतनयोर्[8]ज्ज ज्जा वा ॥ २० ॥

वर्तमाने भविष्यदनद्यतने विध्यादिषु[9] चोत्पन्नस्य प्रत्ययस्य ज्ज ज्जा इत्येतावादेशौ वा भवतः । पक्षे यथाप्राप्तं । वर्तमाने तावत् । होज्ज होज्जा । हसेज्ज हसेज्जा । पक्षे होइ हसइ[10] ॥ भविष्यदनद्यतने । होज्ज होज्जा । पक्षे होहिइ इत्यादि ॥ विध्यादिष्वेवं[11] ॥

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[1] W adds सोच्छिहामो -मु -म सोच्छिस्सा सोच्छिहित्या वोच्छिहिस्सा ; the Comm. in B is corrupt, but seems = W ; both further add *vochha* at full length. [2] W उहिसु. [3] E adds चिष्वनुवर्तते. [4] DE add वेहउ -सु -मु ; W's ex. are होउ हसउ । होहि हसहि । होसु हससु, the last two = भवानि हसानि. It then adds आदिग्रहणादामंत्रणादयो ग्राह्याः ; B adds a very long Comm. applying these forms at full length to the potent. 1st and 3rd pret., 1st fut. and bened. [5] W तु-. [6] W हसतु [7] W हसमो. [8] Only W has -तनयोश्च ज्ज- ; E has throughout *adya* for *anadya* ; *Cf.* Lass. pp. 357, 358. [9] W adds चकारात् here. [10] BW add एवं पुरुषत्रये ऽपि एकवचनबहुवचनरूपाणि वोद्धव्यानि which Hema-ch. also seems to allow. [11] So E ; D om. ; BW

[॥ मध्येच[1] ॥ २१ ॥]

वर्तमानभविष्यदनद्यतनयोर्विध्यादिषु च धातुप्रत्यययोर्मध्ये ज्ज ज्जा इत्येतावादेशौ वा भवतः[2] ॥ वर्तमाने । होज्जइ होज्जाइ । पक्षे यथाप्राप्तं[3] । विध्यादिषु । होज्जउ होज्जाउ[4] । भवेदित्यादि[5] ॥

[॥ नानेकाचः[6] ॥ २२ ॥]

वर्तमानभविष्यदनद्यतनयोर्विध्यादिषु चानेकाचो धातोः प्रत्यये परे मध्ये ज्ज ज्जा इत्येतावादेशौ न भवतः किंत्वंत एव भवतः ॥ हसइ तुवरइ ॥ अंते यथा हसेज्ज[7] हसेज्जा तुवरेज्ज[8] तुवरेज्जा । एवमन्येऽप्युदाहर्तव्याः[9] ॥

॥ ईअ[10] भूते ॥ २३ ॥

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add as ex. होज्ज होज्जा । करेज्ज करेज्जा with the following Sans. expl. भवेत् कुर्यात् कुर्वीत भवतु भवतात् करोतु कुरुतात् अभवत् अकरोत् अकुरुत बभूव चकार चक्रे इत्यादि ।; Hema-ch. in his corresponding Sút. agrees with DE, but adds *anye tu anyásám api-chchhanti ; hojja, bhavati, bhavet, bhavatu, abhavat, abhút, babhúva, bhúyát bhavitá bhavishyati abhavishyadvá ityarthah.* [1] DE मध्यमे च. [2] E gives ex. without Comm. [3] Only W adds भविष्यति होज्जइ -ाइ. [4] DE om. [5] W भवतु ; B adds भवेत् भवतु etc., as in S. 20. [6] D (not E) om. this Sút., and much of Comm., but it is supplied in margin. [7] D हसिज्ज ; E has *i* for *e* in all. [8] D तुवरिज्ज. [9] BW om. and add पढेज्ज -ज्जा । करेज्ज -ज्जा. [10] ADE इअं ; B ईअं ; W has three Sútras ईअ भूते ॥ भूते वर्तमानाद्धातोः प्रत्ययस्य ईअ आदेशः स्यात् ॥ आसीअ । गेहीअ । हसीअ । पढीअ ॥ आसीत् । अग्रहीत् । अहसत् । अपठत् । इत्यादि । पुरुषत्रयरूपाणि एकवचनबहुवचनरूपाणि च बोद्धव्यानि ; then follow एकाचो हीअ ॥ (S. 24) and इअं भूते ॥ भूते

भूते काले धातोः प्रत्ययस्य ईअ इत्ययमादेशो भवति ॥ हुवीअ हसीअ[1] ॥ अभवत्। अहसत्॥

॥ एकाचो हीअ[2] ॥ २४ ॥

भूते काल एकाचो धातोः प्रत्ययस्य हीअ इत्ययमादेशो भवति ॥ होहीअ[3] ॥ अभूत्[4] ॥

॥ अस्तेरासिः[5] ॥ २५ ॥

अस्तेर्भूते काल एकस्मिन्नर्थे आसि इति निपात्यते ॥ आसि राआ। आसि वहू ॥ आसीद्राजा। आसीद्वधूः ॥

॥ णिच एदादेरत आत्॥ २६ ॥

णिच्प्रत्ययस्य एकारादेशो भवति। धातोरादेरकारस्य च आत्वं भवति ॥ कारेइ। हासेइ। पाढेइ॥ कारयति। हासयति। पाठयति॥

॥ आवे च ॥ २७ ॥

णिच आवे इत्ययमादेशो भवति। चकारात्पूर्वोक्तं[6] च ॥ करावेइ[7]।

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काले धातोः प्रत्ययस्य इअं इत्यादेशः। भासिअं हसिअं पढिअं। भासितं हसितं पठितं (W in fact gives the var. readings of *one* Sút. as two); the copyists add anusw. wrongly, as if the rule applied to the past participle (for which *vide* S. 32), *Cf.* Lass., p. 354; Hema-ch., the Pr. Sanj., and the Sanksh. Sára read ईअ. The Pr. Sanj. adds in Comm., *sarveshu purusheshu sarveshu vachaneshu*, and expl. *bhúta* by लुङ् लङ् and लिट्. [1] ADE भविअं हसिअं; B हुविअं (*cf.* viii., 1) करीअं हसीअं।; none give Sans. expl.; the Pr. Sanj. हुवीअ. [2] A हिअ in Sút., but हीअ in Comm.; BDE हीअं; W (and the Pr. Sanj.) होअ; *Cf.* Lass., p. 354. [3] W adds काहीअ एदाहीअ। चकार अदात्. [4] Only in W; W then adds a new Sút., ल्यप्कारे हीअ; see App. [5] A only आसी. [6] W एत्वं. [7] B कारा-; all the ex. in W have *á*.

हसावेइ । पढावेइ[1] । करावेइ[2] इत्यादि ॥

॥ आविः क्तकर्मभावेषु वा ॥ २८ ॥

णिच आविरादेशो भवति वा क्तप्रत्यये परतो भावकर्मणोश्च ॥ करावित्रं[3] हसावित्रं पढावित्रं । कारित्रं हासित्रं पाढित्रं ॥ भावकर्मणोश्च करावि़ज्जइ । हसाविज्जइ । पढाविज्जइ । कारिज्जइ । हासिज्जइ । पाढिज्जइ ॥ कारितं । हासितं । पाठितं । कार्यते । हास्यते । पाठ्यते ॥

[॥ नेदावे[4] ॥ २९ ॥]

क्तभावकर्मसु णिच्प्रत्ययस्य एत् आवे इत्येतावादेशौ न भवतः ॥ कारित्रं । करावित्रं[5] । कारिज्जइ । कराविज्जइ[6] ॥

॥ अत आ मिपि वा ॥ ३० ॥

अकारांताद्धातोर् मिपि परत आकारादेशो भवति वा ॥ हसामि । हसमि ॥

॥ इच्च बहुषु ॥ ३१ ॥

मिपो बहुषु परतो ऽत इकारादेशो भवति । चकाराद[7]ाकारश्च ॥ हसिमो । हसामो । हसिमु । हसामु[8] ॥

॥ क्ते ॥ ३२ ॥

क्तप्रत्यये परतो ऽत इर्भवति ॥ हसित्रं । पढित्रं ॥

॥ एच्[9] क्तातुमुन्तव्यभविष्यत्सु ॥ ३३ ॥

क्ता तुमुन् तव्य इत्येतेषु भविष्यति काले च अत एत्वं भवति । चका-

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[1] B पटे-. [2] BD om. [3] W का-, and similarly *á* in all the ex. [4] This Sút. not in AC; B has it, but corrupt; W reads it एनावे; DE as above (E adds क्तभाव- in Sút.); the MSS. agree in Comm.; *Cf.* Lass., pp. 360, 363. [5] EW कारावित्रं but कराविज्जइ. [6] BW add the forms of पढ and हस. [7] AD आच. [8] BW add हसिम हसाम. [9] BW एच.

रादिश्च ॥ हसेऊण हसिऊण[1] । हसेउं हसिउं । हसेअव्वं हसिअव्वं[2] । हसेहिइ हसिहिइ ॥

॥ लादेशे वा ॥ ३४ ॥

लकारादेशे परतो ऽत एत्वं भवति वा ॥ हसइ हसइ । पढेइ पढइ । हसेंति हसंति । हसेउ हसउ ॥

इति वररुचिकृते प्राकृतप्रकाशे तिङ्विधिर्नाम
सप्तमः परिच्छेदः ॥

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[1] AB -उण ; *Cf.* iv., 24. [2] W हसेव्वं हसिव्वं.

## ॥ अथाष्टमः परिच्छेदः ॥

॥ भुवो होहुवौ ॥ १ ॥

भू सत्तायां । एतस्य धातोर्हो हुव इत्येतावादेशौ भवतः ॥ होइ हुवइ । होंति हुवंति[1] ॥

॥ क्ते हूः[2] ॥ २ ॥

भुवः क्तप्रत्यये परतो हू इत्यादेशो भवति ॥ हूअं[3] ॥

॥ प्रादेर्भवः ॥ ३ ॥

प्रादेरुत्तरस्य भुवो भव इत्ययमादेशो भवति ॥ पभवइ । उब्भवइ । संभवइ । परिभवइ ॥

॥ त्वरस्तुवरः ॥ ४ ॥

ञित्वरा संभ्रमे । अस्य धातोस्तुवर इत्ययमादेशो भवति ॥ तुवरइ ॥

॥ क्ते तुरः ॥ ५ ॥

क्तप्रत्यये तुर इत्ययमादेशो भवति ॥ तुरिअं ॥

॥ [4]घुणो घोलः ॥ ६ ॥

[5]घुणघूर्ण भ्रमणे । अस्य धातोर्घोल इत्ययमादेशो भवति ॥ घोलइ ॥

॥ णुदो णाम्रः[6] ॥ ७ ॥

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[1] BW add several more ex.; B corrupt; W होहिइ होउ etc. [2] A हु BD हू; W हुः; the Pr. Sanj. हू. [3] BD हूअं. [4] A घोणो; D घूर्णो. [5] A घुण कर्ण. [6] D for this नुदो लोणः ॥ नुद प्रेरणे अस्य धातोर्ल्लोण इत्यादेशो भवति । ल्लोणइ पल्लोणइ; E नुदेर्लोणः with ex. लोणइ

णुद प्रेरणे । अस्य धातोर्णोल्ल इत्ययमादेशो भवति ॥ णोल्लइ । पणोल्लइ ॥

॥ दूङो दूमः ॥ ८ ॥

दूङ् परितापे । अस्य धातोर्दूमादेशो भवति ॥ दूमइ[1] ॥

॥ पटेः फलः ॥ ९ ॥

अटपट[2]गतौ । अस्य धातोः फल इत्ययमादेशो भवति ॥ फलि[3]अं हिअअं ॥

॥ पदेः[4] पालः ॥ १० ॥

पद गतौ । अस्य धातोः पाल इत्ययमादेशो भवति ॥ पालेइ[5] ॥

॥ वृषकृषमृषहृषामृतो ऽरिः ॥ ११ ॥

वृषादीनामृतः स्थान अरि इत्यादेशो भवति ॥ वरिसइ । करिसइ । मरिसइ । हरिसइ ॥

॥ ऋतो ऽरः ॥ १२ ॥

ऋकारांतस्य धातोर्ऋतः स्थान अर इत्यादेशो भवति ॥ मृ । मरइ ॥ सृ । सरइ ॥ वृ । वरइ ॥

॥ कृञः कुणो वा ॥ १३ ॥

डुकृञ् करणे । अस्य धातोः प्रयोगे कुणो वा भवति ॥ कुणइ । करइ ॥

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पल्लोणइ ; B has both Sút. confused ; W has first णुदो णोलः with ex. णोलइ णोल्लइ । गमादित्वाद्द्वित्वं ; then नुदो ल्लोणः with ex. लोणइ पलोणइ ; the Sanksh. S. (in Delius) has णुद् णोस ; the Pr. Sanj. as in text. [1] B adds दुम्मेइ. [2] A (not C) अट परिगतौ ; B पटगतौ. [3] BW फलइ ; W om. हिअअं. [4] D पदः ; this Sút. is supplied in marg. of A, but is in the text of C. [5] BW add पालइ.

॥ जृभो[1] जंभाग्र. ॥ १४ ॥

जभ जृभी[2] गात्रविनामे। अस्य धातोर्जंभाग्र इत्ययमादेशो भवति॥ जंभाग्रइ[3] ॥

॥ ग्रहेर्गेण्हः ॥ १५ ॥

ग्रह उपादाने। अस्य धातोर्गेण्हो भवति ॥ गेण्हइ ॥

॥ घेत्[4] क्वातुमुन्तव्येषु ॥ १६ ॥

ग्रहेर्घेत् इत्ययमादेशो भवति क्वातुमुन्तव्येषु परतः ॥ घेत्तूण[5]। घेत्तुं। घेत्तव्वं ॥

॥ कृञः का भूतभविष्यतोश्च ॥ १७ ॥

भूतभविष्यतोः कालयोः कृञः का इत्ययमादेशो भवति। चकारात् क्वातुमुन्तव्येषु परतः ॥ काहीग्र[6]। काहिइ[7]। काऊण। काउं। काग्रव्वं ॥

॥ स्मरतेर्भरसुमरौ[8] ॥ १८ ॥

स्मृ चिंतायां। अस्य धातोर्भरसुमरौ भवतः ॥ भरइ। सुमरइ ॥

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[1] W जृंभो; B reads the Sút. जृंभो जंभालः. [2] So D; A om. जभ; B जभि जृंभि; W जभीजृभि; *Cf.* Westerg., sect. 10, 29. [3] B जंभालइ. [4] W घेत्; the others घे (the Pr. Sanj. घेत्त) and so in Comm. *Qy.* घेत्त् (?) *cf.* iv., 23. [5] In the ex. ABCW have त्त (B once घेऊण; *cf.* iv. 23); DE त, as घेतूण etc.; *cf.* Mrich. Stenz., p. 22, 8. [6] A काहिग्रं; B कारिग्र; D काहिग्र (altered to काहीग्रं); EW काहीग्रं; W explains it by कृतं, but *cf.* note to vii., 24, where W gives काहीग्र as an ex. = चकार; the other MSS. have no Sans. expl. [7] E काहिग्रं (and so D, but altered). [8] All the MSS. and the Sanksh. Sára (*cf.* Delius, p. 11, note) भर; A has सुभर also, but orig. सुमर like the

॥ भियो भावीहौ[1] ॥ १८ ॥

ञिभी भये । अस्य धातोर्भावीहौ भवतः ॥ भाइ । वीहइ ॥

[॥ जिघ्रतेः पापाओ[2] ॥ १० ॥]

घ्रा गंधग्रहणे । अस्य धातोः पा पाअ इत्यादेशौ भवतः ॥ पाइ पाअइ ॥

॥ म्लै वावाओ[3] ॥ २१ ॥

म्लै गात्र[4]विनाशे । अस्य धातोर्वावाओ भवतः ॥ वाइ । वाअइ ॥

॥ तृपस्थिंपः ॥ २२ ॥

तृप तृंप तृप्तौ । अस्य धातोस्थिंपो भवति ॥ थिंपइ ॥

॥ ज्ञो[5] जाणमुणौ ॥ २३ ॥

ज्ञा अवबोधने । अस्य धातोर्जाणमुणौ भवतः ॥ जाणइ । मुणइ ॥

॥ जल्पेर्लो मः ॥ २४ ॥

जल्प व्यक्तायां वाचि । अस्य धातोर्लकारस्य मकारो भवति ॥ जंपइ ॥

॥ ष्ठाध्यागानां ठाअझा[6]अगाआः ॥ २५ ॥

ष्ठा गतिनिवृत्तौ । ध्यै चिंतायां । कै गै रै शब्दे । एतेषां ठाअ झाअ गाअ इत्येत आदेशा भवंति ॥ ठाअंति । झा[7]अंति । गाअंति ॥

[॥ ठाझागास्तु वर्तमानभविष्यद्विध्याद्येकवच[8]नेषु ॥ २६ ॥]

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rest. [1] W भिओ. [2] This Sút. not in AC; in DE it follows S. 21. [3] BW -वाअ. [4] W हर्षचये; *cf.* Westerg. sect. 22, 8. [5] A om.; B ज्ञा; for *muṇa*, *cf.* Lenz, App. Crit., p. 15. [6] AW ज्झ (W ह्झ); E ज; the Pr. Sanj. झ; and so in Comm. of each; D ज्ञ throughout in SS. 25, 26; B om. Sút., but gives झ in Comm. [7] A झ; DEW as before; B om. [8] This Sút. not in AC; W has only ठाझागास्तु; E for झ has ज्ञ

ष्ठाध्यागानां ठा झा गा इत्यादेशा भवंति चकारात् पूर्वोक्ताश्च वर्तमानभविष्यद्विध्याद्येकवचनेषु परतः ॥ ठाइ ठाअइ । ठाहिइ ठाअहिइ । ठाउ ठाअउ ॥ झाइ झाअइ । झाहिइ झाअहिइ । झाउ झाअउ ॥ गाइ गाअइ । गाहिइ गाअहिइ । गाउ गाअउ ॥

[॥ खादिधा[1]व्योः खाधौ ॥ २७ ॥]

खादृ[2] भक्षणे । धावु[3] जवे[4] । एतयोर्धात्वोः खा धा इत्यादेशौ भवतः । वर्तमानभविष्यद्विध्याद्येकवचनेषु ॥ खाइ । खाहिइ । खाउ ॥ धाइ । धाहिइ । धाउ ॥

॥ ग्रसेर्वि[5]सः ॥ २८ ॥

ग्रसु ग्लसु अदने । अस्य धातोर्विसो भवति ॥ विसइ ॥

॥ चिञश्चिणः ॥ २९ ॥

चिञ् चयने । अस्य धातोश्चिणो भवति ॥ चिणइ ॥

॥ क्रीञः[6] किणः[7] ॥ ३० ॥

डुक्रीञ् द्रव्यविनिमये । अस्य धातोः किणो भवति ॥ किणइ ॥

॥ वेः क्के च[8] ॥ ३१ ॥

वेरुत्तरस्य क्रीञः क्के आदेशः किणादेशश्च भवति ॥ विक्केइ । विक्किणइ ॥

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(like D). [1] This Sút. not in AC; B खादृधाव्योः; W reads Sút. खादधावत्योः खा धा. [2] D खादि; W खाद; D om. भ-. [3] So W; B धाव; D धावि. [4] D om.; W गतिशुद्ध्योः [5] The MSS. have व्व (W व) here, but as AB have व in Comm., and E's Bengálí व्व is clear, Delius' घ is probably incorrect (घ, व्व and व being so alike in MSS.): the MSS. have व्व in ex. (W व). [6] D क्रियः. [7] A क्कि- throughout. [8] W वेः केणो वा ॥ with ex. विक्केणइ विक्किणइ; the Prák. Sanj. as in text.

॥ उद्ध्म[1] उद्धुमा ॥ २२ ॥

ध्मा शब्दाग्निसंयोगयोः। अस्य धातोरुत्पूर्वस्य उद्धुमा भवति ॥ उद्धुमाइ[2] ॥

॥ अदो धो दहः ॥ २३ ॥

अच्छब्दादुत्तरस्य डुधाञ् धारणपोषणयोः। अस्य धातोर्दहादेशो भवति ॥ सद्दहइ। सद्दहिअं ॥

॥ अवाद्गाहेर्वाहः[3] ॥ २४ ॥

गाहृ[4] विलोडने। अस्य धातोरवादुत्तरस्य वाहादेशो भवति ॥ ओवाहइ। अववाहइ ॥

॥ कासेर्वासः[5] ॥ २५ ॥

अवादित्यनुवर्तते। कासृ शब्दकुत्सायां। अस्य धातोरवादुत्तरस्य वासो भवति ॥ ओवासइ। अववासइ ॥

॥ निरो माङो माणः[6] ॥ २६ ॥

माङ् माने। अस्य धातोर्निरुत्तरस्य माणादेशो भवति। णिम्माणइ[7]।

॥ चियो[8] झिञ्जः[9] ॥ २७ ॥

चि चये। अस्य धातोर्झिञ्जो भवति ॥ झिञ्जइ ॥

॥ भिदिछिदोरंत्यस्य न्दः[10] ॥ २८ ॥

भिदिर् छिदिर्। एतयोरंत्यस्य न्दो भवति ॥ भिंदइ। छिंदइ ॥

॥ क्वथेर्ढः[11] ॥ २९ ॥

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[1] A उत ध्म-; C उत्ध्म-; W उत्ध्मो धूमा; B corrupt; for ध्मः *Cf.* Pán., vi., 4, 140. [2] B उद्धू-; W उत्धूमाइ. [3] B गाहे. [4] A गाहि; B -हृ. [5] A काशे- in Sút., but not in Comm. [6] A म्माणः. [7] B णोमाणइ. [8] A चिञो. [9] D जिञ्ज throughout, to which B is altered from झि-. [10] B दः but न्द in ex.; AB अंतस्य for अंत्य-. [11] AW ढ, D originally so;

क्वथ निष्पाके । अस्य धातोरंत्यस्य ढो भवति ॥ कढइ ॥

॥ वेष्टेश्च[1] ॥ ४० ॥

वेष्ट वेष्टने । अस्य धातोरंत्यस्य ढो[2] भवति ॥ वेड्ढइ[3] ॥ योगविभाग[4] उत्तरार्थः ॥

॥ उत्समोर्ल्लः[5] ॥ ४१ ॥

उत्संभ्यामुत्तरस्य वेष्टेरंत्यस्य ल्लो भवति ॥ उव्वेल्लइ[6] । संवेल्लइ ॥

॥ रुदेर्वः ॥ ४२ ॥

रुदिर् । अस्य धातोरंत्यस्य वो[7] भवति ॥ रुवइ ॥

॥ उदो विजः ॥ ४३ ॥

उत्पूर्वस्य विजे[8]रंत्यस्य वकारो भवति ॥ उव्विवइ[9] ॥

॥ वृधेर्ढः[10] ॥ ४४ ॥

वृधु वर्धने । अस्य धातोरंत्यस्य ढो भवति ॥ वड्ढइ[11] ॥

॥ हंतेर्म्मः[12] ॥ ४५ ॥

हंतेरंत्यस्य[13] म्मो भवति ॥ हम्मइ ॥

॥ रुषादीनां दीर्घता[14] ॥ ४६ ॥

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B ठ ; E ट, but all have *kwather.* [1] AD वेष्टश्च. [2] Only B ढो ; E om. Comm. as usual. [3] The MSS. वेढइ (B वेठइ, E वेटइ) ; the doubling seems required by iii., 51, and the clause योग-. [4] *Cf.* iii. 49. [5] A BW ल्ल: here and in Comm. ; *Cf.* iii., 50. [6] BD उवे-. [7] W -कारो here and in SS. 43, 44, and elsewhere. [8] Only W ओविजी etc. [9] B उवीवइ. [10] AD वृधेर्ढढ: (A is not clear, but the *r* proves that it is not ड्ढ) ; W has ढ: ; B वृधे ड्ढ:. [11] The MSS. as before (W वढ्ढइ) *Cf.* iii., 51. [12] So MSS.; *Qy.* म: (?) *cf.* Lass., p. 245, note. [13] W हन हिंसागत्यो: -मकारो भवति । हिम्मइ । हंति. [14] In W this Sút.

रुषादीनां दीर्घता भवति ॥ रूसइ । तूसइ । सूसइ[1] ॥ रुष्यति । तुष्यति । शुष्यति ॥

॥ [2]च्चो व्रजनृत्योः ॥ ४७ ॥

व्रज नृती । अनयोरंत्यस्य च्चो भवति ॥ वच्चइ । णच्चइ ॥

॥ युधिबुध्योर्झः ॥ ४८ ॥

युध संप्रहारे । बुध अवगमने । अनयोरंत्यस्य [3]ज्झो भवति ॥ जुज्झइ । बुज्झइ ॥

॥ रुधेर्न्धम्भौ[4] ॥ ४९ ॥

रुधिर् । अंत्यस्य न्धम्भौ भवतः ॥ रुन्धइ । रुम्भइ ॥

॥ मृदो लः ॥ ५० ॥

मृद चालने[5] । अस्य धातोरंत्यस्य लो भवति ॥ मलइ ॥

॥ शॢ[6]पत्योर्डः ॥ ५१ ॥

शॢ शातने पत्ॢ पतने । अनयोरंत्यस्य डो भवति ॥ सडइ । पडइ ॥

॥ शकादीनां द्वित्वं ॥ ५२ ॥

शॢक् शक्तौ । इत्येवमादीनां द्वित्वं भवति ॥ सक्कइ । लग्गइ ॥ शक्नोति । लगति[7] ॥

॥ स्फुटिचल्योर्वा ॥ ५३ ॥

स्फुट विकसने । चल कंपने । अनयोरंत्यस्य वा द्वित्वं भवति ॥ फुट्टइ फुडइ[8] । चल्लइ चलइ ॥

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follows S. 51; in Comm. BW add रुष रोषे etc. [1] W adds पूसइ = पुष्यति. [2] B throughout व्व (?). [3] W झ्झादेशो. [4] So ACW; BDE read न्धस्सौ, with ex. रुस्सइ. [5] W चोदे. [6] W -पत्लोर्डः; the *lṛi* is a later add. in BD, but the orig. text of AE; the Pr. Sanj. has शदि-. [7] W adds गम्मइ । दुम्मइ = गच्छति । दूयते (*cf.* var. lect. S. 8) and then gives S. 58. [8] A फडइ; BDEW फुटइ; the Pr. Sanj. फुडइ

॥ प्रादेर्मीलः ॥ ५४ ॥

प्रादेरुत्तरस्य मीलो ऽन्त्यस्य[1] द्वित्वं भवति वा ॥ पमिल्लइ[2] । पमीलइ ॥

॥ भुजादीनां क्तातुमुन्तव्येषु लोपः ॥ ५५ ॥

भुज[3] इत्येवमादीनां क्तातुमुन्तव्येषु परतो ऽन्त्यस्य लोपो भवति ॥ भोत्तूण[4] । भोत्तुं । भोत्तव्वं ॥ विदः । वेत्तूण । वेत्तुं । वेत्तव्वं ॥ रुदः । रोत्तूण । रोत्तुं । रोत्तव्वं ॥

॥ श्रुहुजिलूधुवां[5] णो ऽन्त्ये ह्रस्वः ॥ ५६ ॥

श्रु श्रवणे । हु दानादाने[6] । जि जये । लूञ्[7] छेदने । धूञ् कंपने । इत्येतेषामंत्ये णः प्रयोक्तव्यः । दीर्घस्य ह्रस्वो भवति ॥ सुणइ । हुणइ । जिणइ । लुणइ[8] । धुणइ ॥

॥ भावकर्मणोर्व्वश्च[9][10] ॥ ५७ ॥

एषां भावकर्मणोरंत्ये व्वशब्दः[11] प्रयोक्तव्यः ॥ चकाराद् णश्च ॥ सुव्वइ सुणिज्जइ । हुव्वइ हुणिज्जइ । जिव्वइ जिणिज्जइ । लुव्वइ लुणिज्जइ । धुव्वइ धुणिज्जइ[12] ।

॥ गमादीनां[13] द्वित्वं वा ॥ ५८ ॥

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quoting ii., 20. [1] So DW; AB प्रादेरंत्यस्य मीलो; E om. Comm.; only W gives an ex. besides प्र. [2] So D; ABE पमील्लइ; W पम्मिलइ पम्मिल्लइ । णिम्मीलइ णिम्मील्लइ. [3] W adds वेत्ति निवृत्तं. [4] W भोऊण । भोउं । भोअव्वं, but त्त in the other ex.; DE have त in all the ex.; *Cf.* infra, transl. note. [5] W श्रुहुजिमधुञां णो ह्रस्वश्च (*sic* placed after S. 14!). [6] BD -नयोः; W दाने. [7] W मुङ् शब्दे. [8] W मुणइ = मवते. [9] W भावकर्मणोः as an *adhikára* with no ex. [10] A -वश्च; D corrupt. [11] AB व-; but only B व in the ex. [12] D om. both. [13] W puts this Sút. after S. 52 with ex. गम्मइ रम्मइ चम्मइ गमइ रमइ

गमादीनां धातूनां द्वित्वं वा भवति ॥ गम्मइ गमिज्जइ । रम्मइ रमिज्जइ । हस्सइ हसिज्जइ ॥ गम्यते । रम्यते । हस्यते ॥

॥ लिहेर्लिज्झः[1] ॥ ५८ ॥

लिह आस्वादने । अस्य धातोर्लिज्झो भवति भावकर्मणोः ॥ लिज्झइ ॥

॥ हृकोर्हीरकीरौ[2] ॥ ६० ॥

हृञ् हरणे । डुकृञ् करणे । अनयोर्हीरकीरौ भवतो भावकर्म[3]णोरर्थयोः ॥ हीरइ । कीरइ[4] ॥

॥ [5]ग्रहेर्दीर्घो वा ॥ ६१ ॥

ग्रहेर्धातोर्दीर्घो वा भवति । भावकर्मणोरर्थयोः ॥ गाहिज्जइ । गहिज्जइ ॥

॥ क्तेन दिण्णा[6]दयः ॥ ६२ ॥

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यमइ explained by गच्छति रमते यमयति; *Cf.* vii., 9, where all refer it to the passive; the rest om. Sans. expl. here. [1] So A; DE लिहेर्ज्जः with ex. लिज्जइ; BW have a diff. Sút.; B (and the Pr. Sanj.) दुहिलिहिवहां दुज्झलिज्झवज्झाः (the ज्झ written in B श्च; *cf.* Del., p. 12, note; the Pr. Sanj. -वुज्झ) with ex. दुज्झइ लिज्झइ वज्झइ; W दुहलिहवहां दुक्खलिक्खवुक्खाः with ex. दुक्खइ लिक्खइ वुक्खइ. [2] W (and Pr. Sanj.) हृञ्कृञो-. [3] A om. [4] Here follows a Sút. in BW, not in ACDE; B ज्ञो णज्जणवौ (B -रे) वा ॥ ज्ञा अवबोधने । इत्यस्य धातोर्णज्ज णव इत्यादेशौ भवतः भावकर्मणोः । णज्जइ णवइ । पक्षे जाणिज्जइ । मुणिज्जइ । ज्ञायते; W has ज्ञानृत्योर्णज्जणट्टौ ॥ ज्ञा अवबोधने नृती गात्रविनामे । अनयोर्भावे णज्जणट्टौ भवतः । णज्जइ णट्टइ । ज्ञायते नृत्यते. [5] W for this Sút. ग्रहेर्वा वेत्यः ॥ with ex. वेत्यइ गेण्हिज्जइ । गृह्यते. [6] So EW and D orig.; AB दिण- here

दिष्ट इत्येवमादयः क्तप्रत्ययेन सह निपात्यंते ॥ डुदाञ् दाने । दिष्टं ॥ रुदिर् । रुष्णं[1] ॥ त्रसी[2] । हित्थं[3] ॥ दह । दड्ढं[4] ॥ रंजि । रत्तं[5] ॥

॥ खिदेर्विसूरः ॥ ६३ ॥

खिद दैन्ये । अस्य[6] विसूरो भवति ॥ विसूरइ[7] । विरहेण विसूरइ वाला ॥

॥ क्रुधेर्जूरः[8] ॥ ६४ ॥

क्रुध कोपे । अस्य जूरो भवति ॥ जूरइ ॥

॥ चर्चेश्चंपः[9] ॥ ६५ ॥

चर्च अध्ययने । अस्य धातोश्चंपो भवति ॥ चंपइ ॥

॥ त्रसेर्वज्जः ॥ ६६ ॥

त्रसी उद्वेगे । अस्य धातोर्वज्जो भवति ॥ वज्जइ[10] ॥

॥ मृजेर्लुभसुपौ[11] ॥ ६७ ॥

मृजू शुद्धौ । अस्य धातोर् लुभ सुप इत्यादेशौ भवतः ॥ लुभइ । सुपइ[12] ॥

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and in ex. [1] AB रुणं. [2] MSS. त्रसि ; *Cf.* S. 66. [3] So BDE ; A तित्थं W तत्थं (in Sect. ix. W has a Sút. हित्थं व्रीडितभीतयोः). [4] AE (and prob. B) दट्टं ; D prob. दढ्ढं ; W दढं ; *Cf.* Mál. M., p. 115, 2. B adds दुह । दुड्ढं (?). [5] So BW ; A रंत्तं (?) ; D रतं ; E रज्जं. [6] W continues to add *bháve* or *karmaṇi* in the Comm. to each Sút., *cf.* S. 57, var. lect. [7] DW om. the rest. [8] So BDEW (suppl. in D in marg.); A and Pr. Sanj. झूरः ; C *n.l.* [9] BDE चपः. [10] After this B has a new Sút. तक्षेरंवः with ex. रंवइ । तक्ष्णोति ; W gives after S. 62 तक्षेर्वम्मः ॥ तक्ष तनूकरणे । अस्य धातोः कर्मणि वम्मादेशो भवति ॥ वम्मइ । तक्ष्यते ॥. [11] So AD ; B पुम- in Sút. and Comm., but सुप- in ex. ; W reads मृजेर्जूमवुमौ. [12] W जूमइ वुमइ = मृज्यते ; B

॥ वुड्‌ड्खुप्पौ मस्जेः[1] ॥ ६८ ॥

टुमस्जो शुद्धौ । अस्य धातोर् वुड्‌ड्खुप्पौ भवतः ॥ वुड्डइ[2] । खुप्पइ ॥

॥ दृशेः[3] पुलअणिअक्कअवक्खाः ॥ ६९ ॥

दृशिर् प्रेक्षणे । अस्य पुलअणिअक्कअवक्खा भवंति ॥ पुलअइ । णिअक्कइ । अवक्खइ ॥

॥ शकेस्तरवअतीराः[4] ॥ ७० ॥

शक्लृ शक्तौ । अस्य धातोः तर् वअ तीर इत्येत आदेशा भवंति ॥ तरइ । वअइ । तीरइ ॥

॥ शेषाणामदंतता ॥ ७१ ॥

शेषाणां लुप्तानुबंधानामदंतता भवति ॥ भमइ । चुंवइ[5] ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे धात्वादेश परिच्छेदो ऽष्टमः ॥

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gives San. मार्जति. [1] A वुड्डु- ; CDE (and Pr. Sanj.?) वुडु- ; W वुत्तखुत्थौ ; the Sút. deest in B ; the Sanksh. S. वुत्तखुप्पौ (*Cf.* Del.) [2] A CDE as in Sút. ; W वुत्तइ खुत्थइ ; B om. [3] W दृशेर्दीसपुलणिक्कणिअक्कावखाः ॥ with ex. दीसइ । पुलइ । णिक्कइ । णिअक्कइ । अवक्खइ ॥ दृश्यते ॥ It also adds कर्मणि in the Comm. ; *cf.* 63, note. [4] So ADE (the second ex. in A may be चअइ) ; B शकेस्तरअरवतीराः ॥ with ex. तरइ । अवरइ । तीरइ । शक्नोति शक्यति -ते ; W has शकेस्तरावतीराः ॥ with कर्मणि in Comm. and ex. तरइ । अवइ । तीरइ ॥ शक्यते ; BEW then add (supplied in a later hand in the marg. of D) एवमन्ये ऽपि । अनेन धात्वादेशप्रकरणेन अन्ये ऽपि क्रियाशब्दादेशा बोद्धव्याः । यथा मृजेः जामइ (BW add मार्ष्टि) । पिवतेः पाडइ । इत्यादि स्वयमूह्यं ॥ The Pr. Sanj. gives this as a Sút. but its Comm. is very corrupt. [5] BW for चुंवइ give हसइ ; W refers both ex. to

## ॥ अथ नवमः परिच्छेदः ॥

॥ निपाताः ॥ १ ॥

अधिकारोऽयं। वक्ष्यमाणा निपातसंज्ञका वेदितव्याः। संस्कृतानुसारेण निपातकार्यं वक्तव्यं[1] ॥

॥ हुं दानपृच्छानिर्धारणेषु[2] ॥ २ ॥

हुं इत्ययं शब्दो दानपृच्छानिर्धारणेष्वर्थेषु निपातसंज्ञो भवति ॥ दाने यथा। हुं गेण्ह अप्पणो जीअं ॥ पृच्छायां। हुं साहसु[3] सब्भावं ॥ निर्धारणे। हुं हुवसु तुण्हिक्को ॥ हुं गृहाणात्मनो जीवं। हुं कथय[4] साधुषु सद्भावं। हुं भव तूष्णीकः ॥

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the passive; BW (and Pr. Sanj.) then add a new Sút. अजादेशा बहुलं ॥; W's comm. is अजिति प्रत्याहारः। धातूनामजादेशाः पूर्वोक्ते बहुलं स्युः। अचि तावत्। वुहइ वोहइ। सुहइ सोहइ। सुवइ सोवइ। वुछइ वोछइ। मुहइ मोहइ। पुसइ पोसइ। रुहइ रोहइ। सुसइ (W स्व-) सोसइ ॥ वहति। सुखयति। स्वपिति। ऊह्यते। मुह्यति। पृच्छति। रोहति। श्वसिति ॥; B's Comm. धातूनामजादेशश्च (B -देश्च) बहुलं। अचस्तावत्। उवइ सोवइ वठ्इ। आदेशाः। मरइ सुमरइ। ओवाह्र अववाहै (*sic*) ओवाइ अववाइ वाऊ। अपवाति वायुः; the Pr. Sanj.'s Comm. very corrupt. [1] BD कर्तव्यं; in this book AD are chiefly followed, particularly in the ex., where B often differs, and W almost always; W has several new Sútras (see App.) and often a different order. [2] W -निराकरणेषु. [3] So BDW; AE साहसु. [4] Only BW give Sans. expl.; both have कथय, but only

॥ विअ वेअ[1] अवधारणे ॥ ३ ॥

विअ वेअ इत्येताववधारणे निपातसंज्ञौ भवतः ॥ एवं विअ । एवं वेअ ॥ एवमेव[2] ॥

॥ ओ सूचनापश्चात्तापविकल्पेषु ॥ ४ ॥

ओ इत्ययं शब्दः सूचनापश्चात्तापविकल्पेषु निपातसंज्ञो भवति ॥ ओ[3] चिर अमि ॥ गाथासु द्रष्टव्यः[4] ॥

॥ इरकिरकिला अनिश्चिताख्याने ॥ ५ ॥

इर किर किल इत्येते शब्दा अनिश्चिताख्याने निपातसंज्ञका भवंति ॥ पेक्ख इर तेण हदो । अज्ज किर तेण ववसिओ । अअं किल सिविणओ[5] ॥ प्रेक्षस्व किल तेन हतः । अद्य किल तेन व्यवसितः । अयं किल स्वप्नः ॥

॥ ऊं क्खु[6] निश्चय[7]वितर्कसंभावनेषु ॥ ६ ॥

ऊं क्खु । इत्येतौ निश्चयवितर्कसंभावनेषु निपातसञ्ज्ञकौ भवतः ॥ ऊं रक्खसो[8] । गरूओ क्खु भारो ॥ ऊं राक्षसः । गुरुः खलु भारः ॥

॥ णवरः केवले ॥ ७ ॥

णवर इत्ययं शब्दः केवलेऽर्थे निपातसंज्ञो भवति ॥ णवर[9] अमं ॥

॥ आनंतर्ये णवरि ॥ ८ ॥

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W साधुषु also. [1] Ex conject.; A विअ चेअ (वेअ in ex.); BDW चिअ चेअ; E ठिअ वेअ; In Hema-ch. MS. *a* has णइ चेअ विअ व्व अवध-; but *b* च्च for व; the Pr. Sanj. च्चिअ चेअ; *Cf.* Lass., p. 189. [2] Only in B; W has as ex. हं चिअ । तुमं चिअ । अहमेव त्वमेव. [3] So ABDE; B adds ओ इयं भणिअं । ओ एव्वमिणणहअलं (?); W, as usual, diff. [4] BW om. [5] So BW; AD -ए; only W has any Sans. expl. [6] W खु. [7] W विनिश्च-. [8] So A; BD om. ex. [9] A णवरं-; B om.; W

णवरीत्ययं शब्द आनंतर्ये निपातसंज्ञो भवति ॥ णवरि ॥

॥ किणो प्रश्ने[1] ॥ ९ ॥

किणो इत्ययं शब्दः प्रश्ने निपातसंज्ञो भवति ॥ किणो धुव्वसि[2] । किणो हससि ॥ किन्नु धूयसे । किन्नु हससि ॥

॥ अव्वो[3] दुःखसूचनासंभावनेषु ॥ १० ॥

अव्वो इत्ययं शब्दो दुःखसूचनासंभावनेषु निपातसंज्ञो भवति ॥ दुःखे । अव्वो कज्जलरसरंजिएहिं अच्छीहिं[4] ॥ सूचनायां । अव्वो अवरं विअ ॥ संभावने । अव्वो एंमिव अत्तुं[5] ॥ अहो कज्जलरसरंजिताभ्यामक्षिभ्यां । अहो अपरमिव । अहो एनमिवात्तुं ॥

॥ अलाहि निवारणे[6] ॥ ११ ॥

अलाहि इत्ययं शब्दो निवारणे निपातसंज्ञो भवति ॥ अलाहि कलहलेसेण[7] । अलाहि कलहवंधेण[8] ॥ अलं कलहलशेन । अलं कलहवंधेन ॥

॥ अइ वले[9] संभाषणे ॥ १२ ॥

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णवर सुहं तत्थ रसे. [1] W किणो कीस किमु परिप्रश्ने and gives it after S. 15. [2] B om.; D and prob. A धुवसि; the व्व is conject. to suit S. viii. 57; none give Sans. expl. [3] DE अघो; B varies अव्वो and अवो; W has अथो दुःखसूचनाभाषणेषु, and also after S. 2, अव्वो दुःख-. [4] A om. [5] Ex conject. (*cf.* S. 16); ABD णमिवात्तुं (or -त्तं); E -तुं; BD give the Sans. expl. as above. [6] W निराकरणे. [7] These ex. corrupt; A कलअंतसणे; B कलहलेतेण (the *lete* erased); D कल-अन्नेसेण; E om.; W as above. [8] A किअलवंधणे; B किणोलणुवधोण expl. by अलाहि पूर्यतां क्रीडानुवंधेन; D कलअवंधेण; E om.; AD om. Sans.; W quite diff. [9] W अइअच्छो-.

अइ वले इत्येतौ शब्दौ संभाषणे निपातसंज्ञौ भवतः ॥ अइ मूलं पसूसइ । वले किं कलेसि अवले[1] ॥ अपि मूलं प्रसुष्यति । वले किं कलयसि । अबले[2] ॥

॥ णवि वैपरीत्ये ॥ १३ ॥

णवि इत्ययं शब्दो वैपरीत्ये निपातसंज्ञो भवति ॥ णवि तह पहसइ[3] वाला । विपरीतं तथा प्रहसति बाला ॥

॥ सू[4] कुत्सायां ॥ १४ ॥

सू इत्ययं शब्दः कुत्सायां निपातसंज्ञो भवति ॥ सू सिविणो ॥ धिक् स्वप्नः ॥

॥ रे अरे हिरे संभाषणरतिकलहाक्षेपेषु ॥ १५ ॥

रे । अरे । हिरे । इत्येते शब्दाः संभाषणरतिकलहाक्षेपेषु निपातसंज्ञा भवंति यथासंख्यं ॥ रे मा करेहि । णाओ सि अरे । दिट्ठो सि हिरे ॥ रे मा कुरुष्व ॥ नागो ऽसि अरे । दिष्टो ऽसि हिरे ॥

॥ मिव मिव विअ[5] इवार्थे ॥ १६ ॥

म्मिव मिव विअ इत्येते शब्दा इवार्थे निपातसंज्ञका भवंति ॥ गअणं

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[1] This ex. corrupt in AD; B as above; W has अच्छ गमसु = अपि गच्छसि (?). [2] Here follows in B a new Sút. (added by a later hand in the marg. of D) not in ACE; W gives it after S. 6; अव्वो (D अघो throughout) अम्मो (B अस्मो throughout) दुःखाक्षेपविस्मापनेषु with ex. अव्वो (B अवो) अम्मो दाणिं पडिऊलं मे देव्वं । अव्वो अम्मो किं करेसि । अव्वो अम्मो पत्थरसिला माणुसी जादा; *Cf.* Boehtl. Śak. p. 11, 17, note; for *avvo*, *cf.* S. 10, *supra.* [3] AC पहसिअ, with no Sans. expl. (*cf.* vii., 23?); W diff. [4] W थु. [5] AC म्मिवमिवविवा; B म्मिवमिअविआ; D altered from A to B in Sút., but not in ex.;

म्मिव । गअणं[1] मिव । गअणं विअ कसणं ॥ गगनमिव कृष्णं ॥

[॥ अज्ज आमंत्रणे[2] ॥ १७ ॥]

अज्ज इत्ययं शब्द आमंत्रणे निपात्यते ॥ अज्ज महाणुहाव किं करेसि ॥ अहो[3] महानुभाव किं करोषि ॥

॥ शेषः संस्कृतात् ॥ १८ ॥

उक्तादन्यः शेषः । प्रत्ययसमासतद्धितलिंगवर्णकादि[4]विधिः शेषः संस्कृतादवगंतव्यः । इह ग्रंथविस्तरभयान्न दर्शितः ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे निपातसंज्ञाविधिर्नाम नवमः परिच्छेदः ॥

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E corrupt, with no ex.; W म्मिवमिअविअ; Hema-ch. has मिव पिव विव व्व व विअ इवार्थे वा. [1] A -ण for -णं in each ex. [2] This Sút. is only found in BDEW (added in the marg. of D). [3] So W; the others om. [4] W -वर्णकार्यादि.

## ॥ अथ दशमः परिच्छेदः ॥

॥ पैशाची ॥ १ ॥

पिशाचानां भाषा पैशाची । साच लक्ष्यलक्षणाभ्यां स्फुटीक्रियते ॥

॥ प्रकृतिः [1]शौरसेनी ॥ २ ॥

अस्याः पैशाच्याः प्रकृतिः शौरसेनी । स्थिता[2]यां शौरसेन्यां पैशाचीलक्षणं प्रवर्तयितव्यं ॥

॥ वर्गाणां तृतीयचतुर्थयोरयुजोरनाद्योराद्यौ ॥ ३ ॥

वर्गाणां तृतीयचतुर्थयोर्वर्णयोरयुक्तयोरनादौ वर्तमानयोः स्थाने आद्यौ प्रथमद्वितीयौ भवतः ॥ गक[3]नं । मेखो । राचा । णिच्छ[4]रो । व[5]टिसं । दसव[6]तनो । माथ[7]वो । गोपिंतो । केसपो । सरफसं । सल[8]फो ॥

अयुजोरिति किं ॥ संगामो । व[9]ग्घो । इत्यादि ॥ अनादाविति किं । गमनं । इत्यादि ॥ गगन[10] । मेघ । राजा । निर्झर[11] । वडिश । दशवदन[12] । माधव[13] । गोविंद । केशव । सरभस । शलभ । संग्राम । व्याघ्र । गमन ॥

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[1] BDW always स-. [2] So DW; B स्थितौ; A ईप्सिता (marg. correction). [3] E has only the first two ex. [4] A राचणकरो (?); BW राचा णिकरो; D -णिच्छरो. [5] BDW वटीसं. [6] A दश-; BDW add वतनं. [7] AD here add वत्था expl. in D by वध्वा (but both are marked in D as spur.); B has वतो with no Sans.; W om. [8] A -फा. [9] So DW and A orig. (altered to द-); B corrupt. [10] Only BDW give Sans. [11] Ex conject. (as an ex. of झ seems intended, although properly it should not be a conjunct); BD निर्ज्झर; W निगड. [12] BDW add वदन. [13] D adds वध्वा; *Cf.* note 7.

॥ इवस्य पिवः[1] ॥ ४ ॥

इवशब्दस्य स्थाने पिव इत्ययमादेशो भवति ॥ कमलं पिव मुखं[2] ॥

॥ णो नः ॥ ५ ॥

णकारस्य स्थाने नकार इत्ययमादेशो भवति ॥ तलुनी । तरुणी[3] ॥

॥ ष्टस्य सटः ॥ ६ ॥

ष्ट इत्यस्य स्थाने सट इत्ययमादेशो भवति ॥ कसटं मम वट्टइ[4] ॥ कष्टं मम वर्तते ॥

॥ स्नस्य सनः ॥ ७ ॥

स्न इत्यस्य स्थाने सन इत्ययमादेशो भवति ॥ सनानं[5] । सनेहो[6] ॥

॥ र्यस्य रिअः[7] ॥ ८ ॥

र्य इत्यस्य स्थाने रिअ इत्ययमादेशो भवति ॥ भारिआ[8] ॥ भार्या[9] ॥

॥ ज्ञस्य ञ्ञः[10] ॥ ९ ॥

ज्ञ इत्यस्य स्थाने ञ्ञ इत्ययमादेशो भवति ॥ विञ्ञातो । सव्वञ्ञो[11] ॥ विज्ञात । सर्वज्ञ ॥

॥ कन्यायां न्यस्य ॥ १० ॥

कन्याशब्दे न्यस्य स्थाने ञ्ञ[12] इत्ययमादेशो भवति ॥ कञ्ञा ॥

॥ ज्ज[13] च्च[14] ॥ ११ ॥

ज्जशब्दस्य शौरसेनीसाधितस्य च्च इत्ययमादेशो भवति ॥

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[1] So MSS. [2] ADW -हं (but A orig. खं like B); *cf.* Lass. p. 443. [3] Only W gives Sans. [4] A वद्दि ; W वट्टदि ; only W gives Sans. [5] B सनती. [6] Only in A. [7] W रिआ ; B रीयः in Sút., but रिअ in Comm. [8] So W ; AD भरिआ ; B भरीआ. [9] Only in W. [10] B ज्जः in Sút. and ex. [11] B om.; only W gives Sans. [12] B ज्ज. [13] D ञ्ञ (and perhaps A). [14] B व्व (?) ; W व्वः.

कच्चं[1] ॥ कार्यं[2] ॥

॥ राज्ञो राचि टाङसिङस्ङिषु[3] वा ॥ १२ ॥

राजन्शब्दस्य टा ङसि ङस् ङि[4] इत्येतेषु परतो राचि इत्ययमादेशो वा[5] भवति ॥ राचिना रञ्ञा । राचिनो रञ्ञो । राचिनि रञ्ञि[6]॥ एतेष्विति किं ॥ राचा । राचानं । रञ्ञो[7] ॥

॥ क्त्वस्तूनं[8] ॥ १३ ॥

क्त्वाप्रत्ययस्य स्थाने तूनं[9] इत्ययमादेशो भवति ॥ दातूनं । कातूनं । घेत्तूनं[10] ॥

॥ हृदयस्य हितअकं[11] ॥ १४ ॥

हृदयशब्दस्य हितअकं निपात्यते ॥ हितअकं हरसि मे तलुनि ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे पैशाचिको नाम
दशमः परिच्छेदः ॥

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[1] BW कव्वं (B *n.l.*) [2] BD om. [3] B -ङिसुप्सु वा; W ङिसुषु वा; the षु in A corrected to सु in marg. [4] B om. ङि; W adds सु. [5] AW om. [6] So D except राञ्ञा -ञ्ञो -ञ्ञि; A राचिना रञ्ञा । राचिनि रञ्ञि; B राचिना राज्ञा राचीनो राज्ञी राज्ञसु (*sic*); W टा राचिना रज्ञा । ङसि ङस् । राचीदो राचीनो । ङिसु राचिम्मि राचिसु. [7] A रञ्ञो (added in marg.); B इञ्ञो (*sic*); W रञ्ञे; D om. [8] B क्त्वा त्तूनं. [9] B त्तून; W तून. [10] The only ex. in BDEW is घेत्तून; BD (not in AE) then add सुनाहि सुना टाठीति किं (B ठीति किं) सुनचि सिट इति किं चनतु (?); W has a new Sút. लोटि सिपोराहि वा ॥ धातोर्लोटि परतः सिप आहि इत्यादेशो भवति । सुनाहि सुना । लोटीति किं । सुनसि । सिप इति किं सुनत्तु । शृणुहि शृणु शृणोषि शृणोतु ।. [11] A -यकं throughout.

## ॥ अथैकादशः परिच्छेदः ॥

॥ मागधी ॥ १ ॥

मागधानां[1] भाषा मागधी । लक्ष्यलक्षणाभ्यां स्फुटी क्रियते ॥

॥ प्रकृतिः शौरसेनी ॥ २ ॥

अस्या मागध्याः प्रकृतिः शौरसेनीति वेदितव्यं ॥

॥ षसोः शः ॥ ३ ॥

षकारसकारयोः स्थाने शो भवति ॥ माशे । विलाशे[2] ॥ माषः । विलासः ॥

॥ जो यः ॥ ४ ॥

जकारस्य यकारो भवति ॥ यायदे[3] ॥ जायते ॥

॥ चवर्गस्य स्पष्टता[4] तथोच्चारणः[5] ॥ ५ ॥

चवर्गो यथा स्पष्टस्तथोच्चारणो भवति ॥ पलिचए[6] । गहिदछले । वियले[7] । णिझ्झले[8] ॥ परिचयः[9] । गृहीतछलः । विजलः । निर्झरः ॥

॥ हृदयस्य हडक्कः ॥ ६ ॥

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[1] B मग- ; only BW have a Comm. to SS. 1, 2; E gives only the Sútras throughout. [2] ABW -शो in both ex.; *cf.* S. 10. [3] A याअदे, and adds याआ = जाया. [4] BD चवर्गस्पष्टता; Lassen (p. 397) conj. *aspashṭatá*; the Sanksh. S. has *manáguchcharyáh*. [5] So MSS.; A altered to -णं; E om. Sút. [6] A ओ for ए in all the ex. [7] A विजए. [8] BW ज्झ. [9] Only BW give Sans.; Lassen proposes परित्यज्यः (p.

हृदयस्य स्थाने हडक्को भवति ॥ हडक्के आलले[1] मम[2] ॥ हृदये आ-
दरो[3] मम ॥

॥ र्यर्जयोर्य्यः[4] ॥ ७ ॥

र्यकारर्जकारयोः स्थाने य्यो भवति ॥ कय्ये[5] । दुय्यणे ॥ कार्यं । दुर्जनः ॥

॥ क्षस्य स्कः ॥ ८ ॥

क्षस्य स्थाने स्ककारो भवति ॥ लस्कशे[6] । दस्के[7] ॥ राक्षसः । दक्षः ॥

॥ अस्मदः सौ हके हगे अहके[8] ॥ ९ ॥

अस्मदः स्थाने सौ परतो हके हगे अहके इत्येत आदेशा भवंति[9] ॥ हके हगे अहके भणामि ॥ अहं भणामि ॥

॥ अत इदेतौ लुक् च[10] ॥ १० ॥

सावित्यनुवर्तते । अकारांताच्छब्दात्सौ परत इकारैकारौ भवतः । पक्षे लोपश्च ॥ एशि[11] लाआ । एशे पुलिशे । एश पुलिश ॥ एष राजा । एष पुरुषः ॥

॥ क्तांतादुश्च ॥ ११ ॥

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397). [1] A आलड्ढे. [2] A adds हडक्कं मंतेमि. [3] AD om. Sans.; BW add हृदयमाललं (B -मालं) आसमंताल्लिश्चिति वा (?). [4] D -र्यः; B -र्ज्जः; but both य्य in Comm. [5] A *o* for *e*; W कय्यं; B कय्यां दुज्जणे; ABW give Sans. [6] MSS. -से. [7] From BW. [8] BDEW (and the Sanksh. S. in Lass., p. 393) om. अहके; *cf.* Śak., Williams' ed. p. 217; Boehtl. p. 242. [9] BDW इत्येतौ स्तः. [10] W वा for च. [11] These ex. are from W; B has अशि लाआ । ए पुलीसो पुश पुलिशा; AD हस्ते सपदि । एसे आसा (D एशि सभा) एसे पुलिसे (D एशि पुलिशे) एश पुतिसा (D एशे पुलिशे) एश रभा (एशे सभा); only W gives Sans.

क्तप्रत्ययांताच्छब्दात्सौ परत उकारस्य[1] भवति ॥ चकारात् इदेतौ लुक्च ॥ हशिदु । हशिदि । हशिदे । हशिद[2] ॥ हसितः ॥

॥ ङसो हो वा दीर्घत्वंच ॥ १२ ॥

ङसः षष्ठ्येकवचनस्य स्थाने हकारादेशो वा भवति । तत्संयोगेच दीर्घत्वं ॥ पुलिशाह[3] धणे । पुलिशश्श धणे ॥ पुरुषस्य[4] धनं ॥

॥ अदीर्घः संबुद्धौ ॥ १३ ॥

अदंतादित्येव । अदंताच्छब्दादकारो दीर्घो भवति संबुद्धौ ॥ पुलिशा आगच्छ[6] । माणुशा आगच्छ ॥ संबुद्धाविति किं । वम्हणश्श[7] धणे ॥ ब्राह्मणस्य धनं ॥

॥ चिट्ठस्य चिष्ठः ॥ १४ ॥

चिट्ठस्य स्थाने चिष्ठ[9] इत्ययमादेशो भवति ॥ पुलिशे चिष्ठदि[10] ॥ पुरुषस्तिष्ठति[11] ॥

॥ कृञ्मृङ्गमां क्तस्य डः ॥ १५ ॥

डुकृञ् करणे । मृङ् प्राणत्यागे । गम्लृ[13] गतौ । एतेषां क्तप्रत्ययस्य स्थाने डकारो भवति ॥ कडे । मडे । गडे ॥ कृतः । मृतः । गतः[14] ॥

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[1] W -रः स्यात्. [2] AD हसिदाः (AD स for श throughout); B's ex. are हशिदु हसि हसिद ; W as in text. [3] All but W confuse स and श. [4] W -षाणां (!) [5] E सम्बुद्धौ (?). [6] Lassen (p. 397) prefers च्छ to च्छ ; the MSS. have छ, but they cannot be relied on. [7] ABD वंभणस्स (altered in A to मणुस-); W वह्मणस्स (*cf.* var. lect., vi. 64). [8] BE -ष्ठ: ; D -ष्टः ; A च्चिष्टः ; W विट्ठः. [9] D -ष्ट ; B विश्ट (*sic*) ; A च्चिष्ठ. [10] A च्चिष्ट- ; B *n.l.* ; D चिष्टदि ; W विट्ठदि ; A adds मणुष्पे (*sic*) च्चिष्टदि । इत्यादि. [11] Only in W. [12] BW मृञ्. [13] BDW गम्लृ सृप्लृ. [14] BW add a Sút. इदानीमो दाणिं ॥ इदानीमित्यस्य स्थाने दाणिं

॥ क्त्वो दाणिः ॥ १६ ॥

क्त्वाप्रत्ययस्य स्थाने दाणि[1] इत्ययमादेशो भवति ॥ शहिदाणि[2] गडे । करिदाणि[3] आअडे ॥ सोढ्वा[4] गतः । कृत्वागतः ॥

॥ शृगालस्य शिआलाशिआलेशिआलकाः[5] ॥ १७ ॥

शृगालशब्दस्य स्थाने शिआलादय आदेशा भवंति ॥ शिआला[6] आअच्छदि । शिआले आअच्छदि । शिआलके[7] आअच्छदि ॥ शृगाल आगच्छति ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे मागध्याख्य एकादशः परिच्छेदः ॥

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इत्यादेशो भवति । दाणिं कडं (B -डां); Hema-ch. gives this Sút. in his Śaurasení chapter. [1] BDW -णिर्. [2] MSS. स-. [3] Only in A. [4] So BDW. [5] B अ for आ in Sút. throughout, but not in ex.; A शिअला orig. [6] AB शिअ-. [7] A -क.

## ॥ अथ द्वादशः परिच्छेदः ॥

॥ [1]शौरसेनी ॥ १ ॥

॥ प्रकृतिः संस्कृतं[2] ॥ २ ॥

॥ अनादावयुजोस्[3] तथयोर्दधौ ॥ ३ ॥

॥ व्यापृते[4] डः ॥ ४ ॥

॥ पुत्रे[5] ऽपि क्वचित् ॥ ५ ॥

॥ इ गृध्रसमेषु[6] ॥ ६ ॥

॥ ब्रह्मण्यविज्ञयज्ञ[7]कन्यकानां ण्यज्ञन्यानां[8] ञ्ञो[9] वा ॥ ७ ॥

॥ सर्वज्ञेङ्गित[10]ज्ञयोर्णः ॥ ८ ॥

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[1] BDW स-; Book xii. has no Comm. in ABCDE; W gives a Comm. but full of gross errors, and of no authority; *Cf.* Lass. App. pp. 49—58, with the Sanksh. S. quoted there: several Sút. are very corrupt. [2] B -ते. [3] MSS. -युजः (D orig. -जो); BE add अधिकारो ऽयं (added in marg. of D) and then give तथयो- as a new Sút.; W also divides them, अनादावयुजः ॥ अनादौ वर्तमाना वर्णाः सर्वे असंयुक्ताः प्रयोक्तव्याः। कमणो पणयं। कृष्णः पण्यं; then तथयोर्दधौ. [4] B -वृते; W -पृतेर्डः. [5] So EW; A पुत्तो; BD पुत्तो ऽपि. [6] BE -सारेषु. [7] BW om. यज्ञ. [8] So BW; D *n.l.*; A न्यज्ञवां. [9] A यो; BW ञ्जो; C भ्भो; D ञ्ञो; E ञो; *Cf.* Lass. App., p. 53. [10] A -इति गिलयोर्णः; B -इति गयोर्णः; D -इति गियोर्णः; W -इति तज्ञयोर्णः; only E -इङ्गितज्ञयोर्णः; *Cf.* iii., 5.

॥ क्त इअः ॥ ९ ॥

॥ कृगमोर्दुअः[2] ॥ १० ॥

॥ णिर्[3]ज्जश्शसोर्वा क्लीवे[4] स्वरदीर्घश्च ॥ ११ ॥

॥ भो भुवस्[5]तिङि ॥ १२ ॥

॥ न ल्टटि ॥ १३ ॥

॥ ददा[6]तेर्दें । ददस्य ल्टटि ॥ १४ ॥

॥ डुकृञः करः ॥ १५ ॥

॥ स्थश्चिट्ठ[7]ः ॥ १६ ॥

॥ स्म[8]रतेः सुमरः ॥ १७ ॥

॥ दृशेः पेक्ख[9]ः ॥ १८ ॥

॥ अस्तेरच्छ[10]ः ॥ १९ ॥

॥ तिपात्थि[11] ॥ २० ॥

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[1] ABEW क्ता ; W इअ. [2] W दुअ ; AD डुअः (?) ; B ङ-. [3] W णिज्ज for णिर्, with ex. कमलाणिज्जं = कमलानि etc. ! [4] A त्कावे ; *Cf.* Lass. p. 54. [5] W तङि ; E om. S. 12—31. [6] Lassen's conject. ; AC ददाते दो । ददस्य ल्टटि ; B तदस्ते दे । दस्स ल्टटि ; D ददातेर्द्दः । ददम इत्यस्य ल्टटि ; W has two Sút. तदस्तेदे । तच्छब्दस्य तेदे आदेशो भवति । तेदो गदो । तेदं पुच्छ । तेदेण किदं and then ददातेर्दें दस्य ल्टटि । दाधातोः दकारस्य ल्टटि परतो दे आदेशो भवति । देस्सदि etc. [7] A -ष्टः ; B -ठः ; CW -ठ्ठः ; D -ट्टः. [8] A स्मृ-. [9] A *n.l.* [10] BW (and A ?) अस्तेरच्छः ; C अस्तेस्थुः ; D अस्तेरकः (?). [11] Ex conject. ; ADC सिपा थैः ; B मिपा थैः ; W मिपि थः ॥ मिपि परतः अस् धातोः थ आदेशो भवति । थम्मि ; Hema-ch. and the Sanksh. S.

॥ भविष्यति मिपा स्सं[1] वा स्वरदीर्घत्वंच ॥ २१ ॥

॥ स्त्रियामित्थी[2] ॥ २२ ॥

॥ एवस्य जेव्व[3] ॥ २३ ॥

॥ इवस्य विश्र ॥ २४ ॥

॥ अस्मदो जसा वश्रंच ॥ २५ ॥

॥ सर्वनाम्नां ङे सित्वा[4] ॥ २६ ॥

॥ [5]धातोर्भावकर्तृकर्मसु परस्मैपदं ॥ २७ ॥

॥ [6]अनंत्य एच्च ॥ २८ ॥

॥ मिपो ल्गोटिच[7] ॥ २९ ॥

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give no help. [1] Ex conject. (*cf.* Lass App. p. 56); AC भवतिष्य (the त in A altered to स in a later hand; C has स) मिपाति (ति only added in marg. A) संवा- ; D भुवः सिष्यति मियासवा (the *vá* partially erased); B भुवः सिप् मिप् यासाता; W भुवः सिप् तिप् मिप् यासां वा- with ex. भवासि -दि -मि -धः. [2] A -त्थि. [3] AC मेव (A orig. न्येव ?); B जेव्व; DW ज्जेव्व. [4] Corrupt; AC ङे सित्वा; D -त्वा; B ङे सिंत्वा; W reads Sút. सर्वनाम्नां ङेः ॥ सर्वनामशब्दानां चतुर्थ्येकवचनस्य वश्रं इत्यादेशो भवति ॥ सव्ववश्रं कवश्रं मह्वश्रं तुह्वश्रं ॥ सर्वस्मै etc.; Lassen, p. 57, proposes ङेः स्सित्थो or स्सिहित्थाः. [5] W absurdly adds सित्वोः before धातो- (W धात्वो-) from S. 26, and restricts this Sút. to षिञ् and लुञ्. [6] ACD अनंत्य एच्च; B अनंस एव्व (?); W अंत्ये एव ॥ सित्वोर्धात्वोर्भावादिषु विहितं यत्परस्मैपदं तद् अंत्यवर्णे एव भवति; *Qy.* अदंत्य एच्च (?) *cf.* Lass. App. p. 57. [7] A निपो लेदि च; BCDW मिपो लोटि च (D orig. ले-); W's Comm. is लोटि परतो ऽन्ये मिप एव भवति । अहं करवामि अहं

॥ आश्चर्यस्याच्छरिअं[1] ॥ ३० ॥

॥ प्रकृत्या[2] दोलादंडदशनेषु[3] ॥ ३१ ॥

॥ शेषं माहाराष्ट्रीवत्[4] ॥ ३२ ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे मनोरमायां वृत्तौ

भामहविरचितायां शौरसेनीलक्षणं नाम

द्वादशः परिच्छेदः

समाप्तः ॥

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गच्छामि । अहं करवाणि गच्छानि· [1] A -रीअं· [2] Lassen's conject. p. 58 (*cf.* ii., 35); ABCD प्रकृ; W प्राकृतो and in Comm. -प्राकृतः शब्दः प्रयोक्तव्यः· [3] So W; ACD दोदण्डदशनेषु (A has a mark of omission over दो); B दोलादंडदशनेषु· [4] W म-.

For Hema-chandra's Sútras on the Śaurasení dialect, see App. C.

# APPENDIX A.

[The MS. W contains many Sútras, which are not found in any other; some seem to be taken from Hema-chandra or the Prákṛita Sanjívaní, but others it is not easy to trace to their source. Those which have already been given in the notes (as in p. 15, note 4, etc.) will not be repeated here. None of those which follow can have any claim to be considered as Vararuchi's, and many indeed at once betray a spurious origin.]

॥ स्मरस्मेरयोर्मश्च[1] ॥ अनयोर्मस्य लोपः स्यात् ॥ सरो सेरो । चकाराद् घस्मरादौ लोपः । घसरो इत्यादि ॥ १ ॥

॥ र्धग्धयोर्ढः[2] ॥ र्ध ग्ध इत्येतयोः स्थाने ढकारादेशः स्यात् ॥ वड्ढइ[3] विअड्ढो । वर्धते विदग्ध । इत्यादि ॥ २ ॥

॥ संयोगपूर्वो ह्रस्वः[4] ॥ सर्वत्र संयोगपूर्वो ह्रस्वो भवति ॥ कित्ती । णिक्कंतो । णत्थि ॥ कीर्त्ति । निष्क्रांत । नास्ति इत्यादि ॥ ३ ॥

॥ दीर्घादिषु वा[5] ॥ दीर्घादिषु शब्देष्वादौ ह्रस्वो वा स्यात् ॥ दिग्घो दीहो । वहो वाहो ॥ दीर्घ वाह्य इत्यादि ॥ ४ ॥

॥ इअ ल्यपश्च[6] ॥ ल्यप् प्रत्ययस्य इअ आदेशः स्यात् चकारात् क्त्वा-प्रत्ययस्यापि ॥ विहसिअ पढिअ । सुमरिअ करिअ ॥ ५ ॥

॥ क्त्वो ऽपि दुअ ॥ क्त्वाप्रत्ययस्यापि दुअ आदेशो भवति ॥ गदुअ कदुअ ॥ ६ ॥

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[1] This is added after iii. 6. [2] After iii. 9. [3] Here and often elsewhere W has a double aspirate, which I have corrected. [4] This and the next, after iv. 1. [5] *Cf.* iii. 58. [6] This and the next, after iv. 23; both belong to Sect. xii.

॥ भवद्भगवतोरालं[1] ॥ भवद्भगवच्छब्दयोरालं विधीयते ॥ भवा भअवा कुणइ । संबोधने । हे भवं हे भअवं ॥ ७ ॥

॥ जश्शष्टां दा ॥ एषां दा स्यात् ॥ भवदा ॥ भवंतः । भवतः । भवता ॥ ८ ॥

॥ ङस्ङसोर्दो ॥ भवद्दो भवदो । एवं भगवत् ॥ ९ ॥

॥ एवं सर्वेष्वताधिकारादेशेषु[2] ॥ अकारादीनां परे अताधिकारादेशा भवंति ॥ अग्गिस्स वाउस्स । अग्गीदो वाऊदो । अग्गिम्मि वाउम्मि ॥ १० ॥

॥ तत्समास्ते येषु न विकारः[3] ॥ उक्तलक्षणवशाद्येषु येषु विकारो न दृश्यते ते ते शब्दाः प्राकृतसमा बोद्धव्याः । यथा पुरंदर इत्यादि ॥ ११ ॥

॥ ल्यप्कारे हीअ[4] ॥ भूते काले ल्यप्प्रत्ययस्य हीअ इत्यादेशो भवति ॥ होहीअ । पढहीअ । हसहीअ ॥ भूय । पाठ्य । हस्य ॥ १२ ॥

॥ हेर्हिमः[5] ॥ हि तापे । अस्य धातोर्हिमादेशो भवति । हिमइ ॥ १३ ॥

॥ जयतेर्वा[6] ॥ जि इत्यस्य वा णकारो भवति । जिणइ जिअइ ॥ १४ ॥

॥ नोपसर्गस्य[7] ॥ स्मृ इत्येतस्य सोपसर्गस्य भरसुमरौ न स्यातां ॥ विस्मरइ । पस्मरइ । अणुस्मरइ । अहिस्मरइ ॥ १५ ॥

॥ खिदेर्जूरविसूरौ[8] ॥ खिद दैन्ये । अस्य जूरविसूरौ भवतः ॥ जूरइ विसूरइ ॥ १६ ॥

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[1] This and the two next follow v. 44. [2] After vi. 60. [3] The last Sút. in Book vi.; a long list of ex. is omitted. [4] After vii. 24 [*cf.* note to vii. 23]; this Sút. seems unaccountable. [5] After viii. 6. [6] This Sút. comes after W's version of viii. 56 (hence the *ṇa-kára*) which in W follows viii. 14; [*cf.* Var. Lect.] [7] This Sút. follows and restricts viii. 18; the *m* being elided by iii. 2. [8] This and the five next Sútras follow viii. 37; W also has *visúra* in viii. 63, which proves this to be an interpolation.

॥ राजेरेहः ॥ राजृ दीप्तौ । अस्य धातोरेहादेशो भवति । रेहइ[1] ॥ १७ ॥

॥ इषेर्महः ॥ इष इच्छायां । अस्य धातोर्महादेशो भवति । महइ[2] ॥ १८ ॥

॥ व्यधेर्विभः ॥ व्यध ताडने । अस्य धातोर्विभादेशो भवति । विभइ[3] ॥ १९ ॥

॥ अदेश्चरखः ॥ अद भक्षणे । अस्य धातोश्चरखादेशो भवति । चरखइ[4] ॥ २० ॥

॥ दाधाणोडीङामेत्वं कर्तरि ॥ एषां[5] कर्तरि एत्वं स्यात् ॥ देइ धेइ णेइ उड्डेइ । ददाति दधाति नयति उड्डीयते ॥ २१ ॥

॥ कथेर्हः[6] ॥ कथ वाक्यप्रबंधे । अस्य धातोस्थकारस्य हकारो भवति । कहइ ॥ २२ ॥

॥ कष्टेष्टः ॥ कष्ट विपाके । अस्य धातोरंत्यस्य टत्वं भवति । कटइ । कष्टयति ॥ २३ ॥

॥ वचवदोश्च[7] ॥ एतयोरंत्यस्य द्वित्वं वा स्यात् । चकारादोत्वंच ॥ वोच्चइ वोचइ । वोल्लइ वोलइ ॥ वक्ति वदति । वदो दो ल इति[8] लत्वं ॥ २४ ॥

॥ विकरणानामनियमः[9] ॥ विकरणानां शब्दानामनियमो भवति ॥ होज्जइ । हुविज्जइ । हणिज्जइ । हम्मइ । वेत्थइ । धत्थइ । कीरइ ॥ भूयते हूयते हन्यते गृह्यते क्रियते इत्यादि ॥ २५ ॥

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[1] Cod. *ri-*. [2] Cod. *mahái.* [3] Cod. *vibhbhai,* whence Delius conject. *vijjha.* [4] *Sic* Cod.; the *skh* may be an error for *khkh.* [5] I omit the recapitulation of the roots. [6] This and the next, after viii. 38. [7] After viii. 53; the Commentary's *chakára* is wrong, as there is no Sút. for *otwam.* [8] *Cf.* ii. 12 (?). [9] After viii. 71, before *ajáďesá bahulam*; *cf.* Var. Lect., p. 81.

॥ उपमायां विअ[1] व्वौ ॥ २६ ॥

॥ इतिशब्दस्य पदां[2]ते त्ति ॥ २७ ॥

॥ उ क्षेपविस्मयसूचना[3]सु ॥ २८ ॥

॥ मनागर्थे मणं २९ ॥

॥ हे भो आमं[4]त्रणे ॥ ३० ॥

॥ आम स्वीकृतौ[5] ॥ ३१ ॥

॥ झटितिशब्दे झत्ति ॥ ३२ ॥

॥ दाहिणो दक्षिणे वा[6] ॥ ३३ ॥

॥ अप्यर्थे विपी पदांते ॥ ३४ ॥

॥ तंस तिर्यगर्थे ॥ ३५ ॥

॥ शनैः सणिअं ॥ ३६ ॥

॥ हित्थं व्रीडितभीत[7]योः ॥ ३७ ॥

॥ हुत्तपराहुत्तावभिमुखपराङ्मुख[8]योः ॥ ३८ ॥

॥ बाहिरं बहिः ॥ ३९ ॥

॥ उण पुनः ॥ ४० ॥

॥ अंतो अंतरर्थे ॥ ४१ ॥

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[1] This and the next after ix. 3; I omit the Comm. and ex. as being needless in Sútras on *nipátáh.* [2] *Cf.* i. 14. [3] This and the next, after ix. 8. [4] After ix. 13. [5] This and the remaining Sútras are inserted after ix. 15 (being immediately preceded by the Var. Lect., of Sút. 9, *q.v.* in notes). [6] With Comm. *dakshiṇaśabde dáhiṇo nipátyate vikalpena ; dáhiṇo pavaṇo.* [7] For this, *cf.* viii. 62, note; the ex. given is *hittham daṭṭhúṇa ráam* = *bhításmi dṛishṭwá rájánam.* [8] The Pr. Sanj. and Hema-ch. both allow *hutta* to be used in the sense of *abhimukha*; *cf.* Appendix B.; W's ex is *huttam gaam.*

# APPENDIX B.

## ON PAGE 35 (IV. 25, COMM.).

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The passage enclosed in brackets is only found in AC and stands in A as follows: –

क्वचिद्दा मतुपोन्तस्य[1] मंतो (altered in a later hand to -त्तो) त्ता दृश्यते क्वचित्। हणुमंतो। इल्लालावपरे प्रायः शैषिकेषु प्रयुज्यते। पुरोभवं पुरिल्लं। आत्मीयं अणुल्लं। परिमाणे किमादिभ्यो भवंति एवैद्दहादयः। एद्दहो। कित्तिअं। एत्तिअं। जेत्तिअं। जेद्दहं। तेत्तीअं तेद्दहं क्वत्ये साडुः[2]। तमित्यन्ये देशी शब्दः स दृश्यते साताडुत्तं। सह-सुत्तं। जातौ[3] वा स्वार्थिकः कः। जातौ स्वार्थे ककारः प्रयोक्तव्यः।

[1] C -न्यस्य मंत्तो ता. [2] C सालु. [3] C जीतौ but जा- in next line: C has no other Var. Lect. worthy of notice.

The division of the passage into Sútras (proposed by Prof. Lassen, *cf.* Inst., p. 93) is open to several objections: 1. The silence of the MSS. BDEW; there being no instance of a Sútra, much less of several Sútras, being found in AC *alone*, although the other MSS. contain Sútras not found in AC. 2. The two MSS. themselves do not seem to give them as Sútras, as in every instance, if we separate off a part as the Sút., the Comm. is thereby rendered incomplete. 3. The passage needs hardly any alteration to run at once into verse, with the examples interposed between each line; with the exception of the last two lines, of which more presently.

As printed in the text, I conceive the passage to be quoted by the Scholiast at the end of the Comm. on Sút. 25, for it should be borne in mind that the first three verses still refer to the affix *matup,* which is the subject of that Sút., and the fourth seems only added because other Gram-

marians ( *ityanye* ), had introduced a pronominal affix, which the author of the verse maintains to be merely a provincialism.

The Prák. Sanj. in the course of its corrupt Comm. on Sút. 25, gives *appullam* and *purillam* ( explaining the former by *átmíyam*, and the latter by *purobhavam paurastyam*) and then adds *Bhavettám* ( sic ) *matupo 'ntyasya ákárastu tathá kwachit; hanumá, hanumanto; sankhyáyáh kritwaso huttam ábhimukhye 'pi** *drísyate; panchahuttam, panchakritwas; chhahuttam shatkritwas; saahuttam śatakritwas; piahuttam, priyábhimukham; ishtau kimyattadetadbhyah parimáne ttiahau ( ttiaddahau? ); kettiam, keddaham, kim parimánam asya kiyat; jettiam jeddaham, yávat*, etc. These do not appear to be given as new Sútras, but follow in the course of the Comm. After these comes a new Sútra, " *Swárthe ko vá; asminarthe prátipadikát kapratyayo bhavati vá; bhamarao, bhramara, pakshe bhamaro;*" with other similar ex.

Hema-chandra in a corresponding passage has the following Sútras, which may have occasioned the introduction of the lines in Bhámaha at all.

॥ यत्तदेतदो ऽतोरित्तिअ एतल्लुक् च ॥ एभ्यः परस्य डावादेरतः परिमाणार्थस्य इत्तिअ इत्यादेशो भवति । एतदो लुक् च । यावत् जित्तिअं । तावत् तित्तिअं । एतावत् इत्तिअं ।

॥ इदंकिमस्च डेत्तिअडित्तिलडेद्दहाः ॥ इदंकिंभ्यां यत्तदेतद्भ्यस्च परस्यातोर्डावतोर्वा (*sic*) डित एत्तिअ इत्तिल एद्दह इत्यादेशा भवंति । एतल्लुक् च । इयत् एत्तिअं एत्तिलं एद्दहं । कियत् । केत्तिअं कित्तिलं केद्दहं etc.

॥ कृत्वसो हुत्तं ॥ with ex. सअहुत्तं सहस्सहुत्तं । कथं प्रियाभिमुखं पिअहुत्तं । अभिमुखार्थेन हुत्तशब्देन भविष्यति ।

॥ आल्विल्लोल्लालवंतमंतेत्तेरमणा मतोः ॥

One ex. of *manta* is *hanumanto*, of *itta* ( sic ) *mánaitto*, of *ira*, *gavviro*, of *mana*, *dhanamano;* then comes *kechin-mádeśam apichchhanti, hanumá*.

After three unimportant Sútras we have

॥ डिल्लडुल्लौ भवे ॥ भवे ऽर्थे नाम्नः परौ इल्ल उल्ल इत्येतौ डितौ प्रत्ययौ भवतः । पुरिल्लं अप्पुल्लं etc.

* This sense of *abhimukha* is given to *hutta* by Hema-ch. also, see *infra*. *Cf.* the spurious Sút. of W (No. 38) App. A.

॥ स्वार्थे कश्च वा ॥ स्वार्थे कश्चकारादिल्लोल्लौ डितौ प्रत्ययौ वा भवतः ।

Hema-ch., therefore, and the author of the Pr. Sanj. both confirm the corrections which I have made in the text, down to p. 36, line 2, the only part which is left uncorrected being the two succeeding lines. These will not readily run into verse, and certainly bear strong marks of being a Sút. and mutilated Comm. The *játau* at the commencement seems inexplicable, and the absence of any ex. proves that the Comm. is imperfect. Whether we should read it *swárthe ko vá*, or whether under the *játau* there is hid some allusion to Hema-chandra's *illollau ḍitau* is doubtful; but as it stands, *játau* is almost unintelligible, and certainly is unsupported by either of the Gramm. who are our authorities for the meaning of the whole passage (*Cf.* the Schol. quoted by Stenzler, Introd. Mṛichchhak., p. vi., which also partly runs into verse). All the MSS. agree in adding *swárthe* in the Comm. of Sút. 26, which is a strong argument for a Sútra like this having dropped out here.

# APPENDIX C.

## HEMA-CHANDRA'S CHAPTER ON THE ŚAURASENÍ DIALECT.

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[As the twelfth Section of Vararuchi has no Comm. and is therefore in several places corrupt, I have added an abridgement of Hema-chandra's corresponding rules from the MSS. 200 (*a*) and 171 (*b*) in the Walker Collection in the Bodleian. This and the Sútras of the Sanksh. Sára (Lassen App., p. 51) are of great use in correcting Vararuchi. The numbers affixed are given from *b*, which numbers all the Sútras. The Śaurasení Bháshá takes up SS. 260—286 of the fourth Páda.]

TO DO 'NÁDAU SAURASENYÁM AYUKTASYA. (260.)

Saurasenyám bháshàyám anádáv apadádau vartamánasya takárasya dakáro bhavati, na ched asau varṇántarena samyukto bhavati (Var. xii. 3).

ADHAS KWACHIT. (261.)

Varṇántarasya adho vartamánasya tasya do bhavati, kwachillakshyánusáreṇa; mahando, andeuram.

VÁDES TÁVATI. (262.)

With examples 'dáva,' 'táva.'

Á ÁMANTRYE SAU VENO NAH. (263.)

Ino nakárasya ámantrye sau pare ákáro vá bhavati; bho kanchuiá, pakshe bho tavassi. (*á* is optionally substituted in the voc. for the *n* of words ending in *in*.)

MO VÁ. (264.)

Ámantrye sau nakárasya mo vá bhavati, bho ráam, etc.

BHAVADBHAGAVATOH. (265.)

Ámantrya iti nivṛittam; anayos sau pare nasya mo bhavati, bhavam, etc. (In this and the preceding rule the final *m* becomes anuswára; *cf.* Var. iv. 12.)

VÁ RYYO YYAH. (266.)

Ryasya yyo vá bhavati; ayyäutto, pakshe ajja (*cf.* Var. iii. 17; x. 11).

THO DHAH. (267.)

The Comm. adds 'apadádau' (Var. xii. 3).

IHAHACHOR HASYA. (268.)

*Dh* is substituted for the *h* of iha, and the Prákṛit suffix of the 2d pers. plur. imperative (which Hema-ch. calls *hach; cf.* Var. vii. 19) as Idha or iha, 'here;' Hodha or hoha, 'be ye.'

BHUVO BHAH. (269.)

The Comm. adds *vá* with ex. bhodi, hodi; bhuvadi, huvadi; bhavadi, havadi (Var. xii. 12.)

PÚRVASYA PURAVAH. (270.)

The Comm. adds *vá*.

KTWA IADÚṆAU. (271.)

With ex. Bhavia, bhodúna; havia, hodúna (the MSS. have *iya* for *ia*, but both frequently write *y* for *a*) pakshe, bhottá, hottá (Var. xii. 9).

KṚIGAMO ḌADUAH. (272.)

Ábhyám parasya ktwápratyayasya ḍit adua ityádeśo bhavati; gadua, etc. (Var. xii. 10).

DIR ICHECHOH. (273.)

Tyádínám ádyatrayasy' ádyasya 'ichecháv' iti vihitayor ichechos stháne dir bhavati, veti nivṛittam; dedi, bhodi.

ATO DEŚCHA. (274.)

Akárát parayor ichechos sthánc deh (chakárád diścha) bhavati; gachchhade, gachchhadi; ata iti kim, ṇedi, bhodi.

BHAVISHYATI SSIH. (275.)

The Comm. adds 'hissáhám apavádah' (*cf.* Var. vii. 12, 13) with ex. Bhavissidi, gachhissidi.

ATO ṄASER ḌÁDOḌÁDÚ. (276.)

Akárátparasya ṅases sthánc ádo ádu ityádeśau ḍitau bhavatah (*cf.* Sanksh. Sára, 9; and Lass. App., p. 54).

IDÁṆÍMO DÁṆIM. (277.)

(*Cf.* Var. xi. 15, Var. Lect.)

TASMÁT TÁ. (278.)

MO 'NTYAṆṆO VEDETOH. (279.)

Antyán makárát para idetos parayor ṇakárágamo vá bhavati.[1]

EVÁRTHE YYEVA. (280.)

HANJE CHEṬYÁHWÁNE. (281.)

(This and the remaining Sútras refer to *nipátáh.*)

HÍMÁṆAHE VISMAYANIRVEDE. (282.)

ṆAM NANVARTHE. (283.)

AMMAHE HARSHE. (284.)

HÍHÍ VIDÚSHAKASYA. (285.)

ŚESHAM PRÁKṚITAVAT. (286.)

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[1] The ex. given are '*i-káre,* juttam ṇimam, juttamiṇam, *e-káre,* kim ṇedam, kimedam, evam ṇedam, evamedam.'

# THE PRÁKṚITAPRAKÁŚA

## OF VARARUCHI, TRANSLATED.

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Victory to Gaṇeśa! who is filled with pleasure as he rubs his cheek with his trunk, while the corners of his eyes are closed as he listens to the sweet sounds of the bees, delighted with the juice which flows from his temples. By searching out the things which were to be defined in these Sútras of Prákṛit definitions, composed by Vararuchi, Bhámaha, having attained their meaning, has made a clear and yet concise commentary.

### SECTION THE FIRST.

ÁDER ATAH. (1).

This Sútra is supposed to exercise an authority [*adhikára*], by virtue of which it is implied in the succeeding sútras. The various rules, which we shall go through in order, are to be understood as supplying substitutes 'for the first *a*.' 'For the first' is implied in all the Sútras to the end of the section; '*a*' is implied until it is itself enjoined as a substitute for another vowel [in Sútra 10]. The *t* in *at* is used to exclude the homogeneous vowel[1] [Pánini, i., 1. 70].

Á SAMṚIDDHYÁDISHU VÁ. (2).

In the words *samṛiddhi*, etc., *á* is optionally used for the first *a*. Thus Prákṛit:—

Samiddhí, sámiddhí; paaḍam, páaḍam; ahijái, áhijái; maṇansiṇí, máṇan-

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[1] *Áder* does not merely refer to the vowel in the first syllable, as it strictly ought to do, but frequently means the first vowel of a certain kind in a word, *e.g.*, the *a* in *íshat* in Sútra 3.

siṇí; paḍivaá, páḍivaá; sarichchham, sárichchham; paḍisiddhí, páḍisiddhí; pasuttam, pásuttam; pasiddhí, pásiddhí; asso, áso.

Sanskrit:—

Samṛiddhi, 'prosperity'; prakaṭa, 'manifest'; abhijáti, 'family'; manaswiní, 'a wise woman'; pratipad, 'the first day of a lunar fortnight'; sadṛiksha, 'like'; pratisparddhin, 'a rival';[1] prasupta, 'asleep'; prasiddhi, 'fame'; aśwa, 'a horse.'

This is a class of words which can only be determined by observing the forms used in classical authors.

IDÍSHATPAKWASWAPNAVETASAVYAJANAMṚIDANGÁNGÁRESHU. (3).

In the words *íshat*, etc., *i* is substituted for the first *a*. The 'optionally' of the former rule does not apply to this.

Isi, pikkam, siviṇo, veḍiso, viaṇo, muingo, ingálo.

Íshat, 'little'; pakwa, 'cooked'; swapna, 'sleep'; vetasa, 'a ratan'; vyajana, 'a fan'; mṛidanga, 'a drum'; angára, 'charcoal.'

LOPO 'RAṆYE. (4).

In the word *araṇya*, 'a forest,' the first *a* is elided: as, *Raṇṇam.*

E ŚAYYÁDISHU. (5).

In the words *śayyá*, etc., *e* is substituted for the first *a*.

Sejjá, sunderam, ukkero, teraho, achchheram, perantam, vellí.

Śayyá, 'a bed'; saundarya, 'beauty'; utkara, 'a heap'; trayodaśa, 'the thirteenth'; áścharya, 'wonderful'; paryanta, 'limit'; valli, 'a creeper.'

O BADARE DENA (6).

In the word *badara*, 'the jujube,' the first *a*, with the letter *d* (including its inherent vowel), becomes *o*, as *Voram.*

LAVAṆANAVAMALLIKAYOR VENA. (7).

In the two words *lavaṇa*, 'salt,' and *navamalliká*, 'double jasmine,' the first *a*, with the following *v* (including its inherent vowel), becomes *o*: as, *Loṇam, ṇomalliá.*

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[1] Such is Vararuchi's explanation, *cf.* iii., 37; Lassen (Prák. Instit. p. 265, note) proposes '*pratishiddhi.*' I may add here that in the first four Sections I have generally followed the MSS. in giving the Sanskrit word in its crude form, while in Prákrit it appears in its nom. sing., as modified by the rules of Sect. v. This chiefly applies to the termination *o*.

MAYÚRAMAYÚKHAYOR YWÁ VÁ. (8).

In the two words *mayúra*, 'a peacock,' and *mayúkha*, 'a ray,' the first *a*, with the syllable *yú*, becomes optionally *o*: as, *Moro* or *maúro*, *moho* or *maúho*.

CHATURTHÍCHATURDAŚYOS TUNA. (9).

In the two words *chaturthí* and *chaturdaśí*, 'the fourth' and 'fourteenth lunations,' the first *a*, with the syllable *tu*, optionally becomes *o*: as, *Chotthí* or *chaütthí*, *choddahí* or *chaüddahí*.

ADÁTO YATHÁDISHU VÁ.[1] (10).

*A* is no longer implied [see Sútra 1], in consequence of the change of *sthánin* or 'primitive element.' In the words *yathá*, etc., *a* is optionally substituted for *á*.

Jaha, jahá; taha, tahá; pattharo, patthóro; pauam, páuam; talaventaam, tálaventaam; ukkhaam, ukkháam; chamaram, chámaram; paharo, paháro; chadú, chádú; davaggí, dávaggí; khaiam, kháiam; santhaviam, santháviam; halio, hálio.

Yathá, 'as'; tathá, 'so'; prastára, 'a bed'; prákrita, 'low'; tálavrintaka, 'a fan'; utkháta, 'dug up'; chámara, 'a chowrie'; prahára, 'a blow'; chátu, 'flattery'; dávágni, 'the burning of a forest'; khádita, 'eaten'; sansthápita, 'placed'; hálika, 'belonging to a plough.'

IT SADÁDISHU. (11).

In *sadá*, etc., *i* is optionally substituted for *á*: as, *Sai*, *saá*; *tai*, *taá*; *jai*, *jaá*.

Sadá, 'always'; tadá, 'then'; yadá, 'when.'

ITA ET PINDASAMESHU. (12),

In words like *pinda*, *e* is optionally substituted for *i*: as,

Pendam, pindam; neddá, niddá; sendúram, sindúram; dhammellam, dhammillam; chendham, chindham; venhú, vinhú; pettham, pittham.

Pinda, 'a lump'; nidrá, 'sleep'; sindúra, 'red lead'; dhammilla, 'braided hair'; chihna, 'a mark'; vishnu, 'Vishnu'; pishta, 'pounded.'

The word *sama* or 'like,' is used to indicate that the rule only applies when the *i* is followed by a conjunct consonant (as in *pinda*).

AT PATHIHARIDRÁPRITHIVÍSHU. (13).

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[1] The Prák. Sanj. constantly uses this sútra to explain the change of *á* to *a* before a conjunct; as in *a*chchhera for *á*scharya.

In *pathin*, etc., *a* is substituted for *i*: as,

Paho (or in its crude form, paha), haladdá, puhaví.

Pathin, 'a path'; haridrá, 'turmeric'; prithiví, 'the earth.'

ITESTAH PADÁDEH. (14).

In the word *iti*, 'thus,' when at the beginning of a sentence, *a* is substituted for the *i* which follows the *t*: as,

Ia uaha aṇṇaha-vaaṇam, ia viasantíu chiram.

Iti paśyatányathávachanam, 'so behold[1] the hypocrisy (?)'; iti vikasantyaś chiram, 'thus blossoming a long time.'

We infer, from its being restricted to the beginning of a sentence, that the rule does not hold in such a case as *pio tti*, 'priya iti.'

UD IKSHUVṚIŚCHIKAYOH. (15).

In the two words *ikshu*, 'the cane,' and *vṛiśchika*, 'the scorpion,' *u* is substituted for *i*: as, *Uchchhú*, *vinchhuo*.

O CHA DWIDHÁKṚIṆAH. (16).

*O* is substituted in the word *dwidhá* when used with the root *kṛiṇ*, and *u* also, since we find *cha* in the Sútra. Thus, *dwidhákṛitam*, 'bisected,' becomes *doháiam* or *duháiam*; and *dwidhákṛiyate*, 'it is bisected,' *doháijjai* or *duháijjai*.

ÍT SIṄHAJIHWAYOŚCHA. (17).

In *sinha*, 'a lion,' and *jihwá*, 'the tongue,' *í* is substituted for *i*: as, *sího*, *jíhá*. The *cha* is used in the Sútra to include other words which are not mentioned, hence there is an *í* in such words as *vísattha*, *vísambha*, etc., for *viśwasta*, 'trusted,' *viśrambha*, 'trust,' etc. [The commentator, therefore, would seem to bring under this rule the various instances where an *i*, which would properly in Prákṛit be followed by a double consonant, is exchanged for an *í*, and one of the consonants is dropped].

ID ÍTAH PÁṆÍYÁDISHU. (18).

In *páníya*, etc., *i* is substituted for the first *í*: as,

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[1] The first of these examples is very obscure. *Uaha* or *uvaha* is a singular word, which is found in the Bengálí recension of Śakuntalá [see Boehtl., p. 150]. There is no rule for it in Vararuchi, but Hemachandra [8th adhy., 2nd páda] has the following: 'Ua paśya; ua iti paśy'etyasyárthe vá prayoktavyam; pakshe pulaádayah' [*cf.* Var. viii. 69]. Lenz, therefore, rightly called it [Urv. p. 224], 'imperativa quædam forma vulgaris linguæ.'

Páṇiam, aliam, valiam, taáṇim, kariso, duiam, taiam, gahiram.

Páníya, 'water'; alíka, 'false'; vyalíka, 'painful'; tadáním, 'then'; karísha, 'dried cow-dung'; dwitíya, 'second'; tṛitíya, 'third'; gabhíra, 'deep.'

EN NÍḌÁPÍḌAKÍDṚIGÍDṚIŚESHU. (19).

In *níḍa*, etc., *e* is substituted for *í*: as,

Neḍḍam, ápelo, keriso, eriso.

Níḍa, 'a nest'; ápíḍa, 'pressing'; kídṛiś, 'what like'; ídṛiśa, 'such.'

UTA OT TUṆḌARÚPESHU. (20).

In words like *tuṇḍa*, *o* is substituted for *u*: as,

Toṇḍam, mottá, pokkharo, potthao, loddhao, koṭṭimam.

Tuṇḍa, 'the face'; muktá, 'a pearl'; pushkara, 'a lake'; pustaka, 'a book'; lubdhaka, 'a hunter'; kuṭṭima, 'a jewel-mine.'

The word *rúpa* or 'like,' is used in the Sútra to indicate that the *u* must be followed by a conjunct consonant (as in *tuṇḍa*).

ULÚKHALE LWÁ VÁ. (21).

In *ulúkhala*, 'a mortar,' *u* with the syllable *lú* optionally becomes *o*: as, *okkhalam* or *ulúhalam*.

AN MUKUṬÁDISHU. (22).

In *mukuṭa*, etc., *a* is substituted for the first *u*: as,

Mauḍam, maulam, garuam, garuí, jahiṭṭhilo, soamallam, avari.

Mukuṭa, 'a crest'; mukula, 'a bud'; guru, gurví, 'heavy'; Yudhishṭhira, 'the name of a king'; saukumárya, 'youthfulness'; upari, 'above.'

IT PURUSHE ROH. (23).

In the word *purusha*, 'a man,' *i* is substituted for the *u* which follows *r*: as, *Puriso*.

UD ÚTO MADHÚKE. (24).

In the word *madhúka*, 'Bassia latifolia,' *u* is substituted for *ú*: as, *Mahuam*.

AD DUKÚLE VÁ LASYA DWITWAM. (25).

In the word *dukúla*, 'woven silk,' *a* is optionally substituted for *ú*, and when it is so substituted, the *l* is doubled: as, *Duallam* or *duúlam*.

EN NÚPURE. (26).

In the word *núpura*, 'an anklet,' *e* is substituted for *ú*: as, *Neuram*.

ṚITO 'T. (27).

*A* is substituted for *ṛi* in the first syllable of a word: as,

Taṇam, ghaṇá, maam, kaam, vaddho, vasaho.

Trina, 'grass'; ghriná, 'pity'; mrita, 'dead'; krita, 'made'; vriddha, 'old'; vrishabha, 'a bull.'

ID RISHYÁDISHU. (28).

In *rishi*, etc., *i* is substituted for the initial *ri*: as,

Isí, visí, gitthí, ditthí, sitthí, singáro, mianko, bhingo, bhingáro, hiaam, viinho, vinhiam, kisaro, kichchá, vinchhuo, siálo, kií, kisí, kivá.

Rishi, 'a sage'; vrishí, 'an ascetic's cushion'; grishti, 'a cow that has had one calf'; drishti, 'sight'; srishti, 'creation'; śringára, 'love'; mrigánka, 'the moon'; bhringa, 'a bee'; bhringára, 'a vase'; hridaya, 'the heart'; vitrishna, 'contented'; vrinhita, 'grown'; kriśara, 'a kind of pottage'; krityá, 'action'; vriśchika, 'a scorpion'; śrigála, 'a jackal'; kriti, 'act'; krishi, 'husbandry'; kripá, 'pity.'

UD RITWÁDISHU. (29).

In *ritu*, etc., *u* is substituted for the initial *ri*: as,

Udú, munálo, puhaví, vundávanam, páuso, pauttí, viudam, samvudam, nivvudam, vuttanto, parahuo, máuo, jámáuo.

Ritu, 'a season'; mrinála, 'a lotus-fibre'; prithiví, 'the earth'; vrindávana, 'a country so called'; právrish, 'the rainy season'; pravritti, 'news'; vivrita, 'opened'; samvrita, 'covered'; nirvrita, 'ended;' vrittánta, 'news'; parabhrita, 'the köil'; mátrika, 'a maternal uncle'; jámátrika, 'a son-in-law.'

AYUKTASYA RIH. (30).

The syllable *ri* is substituted for the vowel *ri* when initial and not connected with another letter: as,

Rinam, riddho, richchho.

Rinam, 'a debt'; riddha, 'prosperous'; riksha, 'a bear.'

KWACHID YUKTASYÁPI. (31).

The syllable *ri* is sometimes substituted for an initial *ri*, even when it is connected with another letter: as,

Eriso, sariso, táriso.

Ídriśa, 'such'; sadriśa, 'like'; tádriśa, 'such.'

VRIKSHE VENA RUR VÁ. (32).

In the word *vriksha*, 'a tree,' the syllable *ru* is optionally substituted for the initial *ri* with its accompanying *v*: as *rukkho*, *vachchho*. The option being here definitely restricted, the change does not take place at all in the case of the substitution of *chh*, but it holds universally in that of *kh* [see iii., 31.]

LṚITAH KLṚIPTA ILIH. (33).

In the word *klṛipta*, 'made,' *ili* is substituted for *lṛi*: as, *Kilittam.* From the above substitutions being enjoined, we infer that the vowels *ṛi* and *lṛi* do not exist in Prákrit.

ETA ID VEDANÁDEVARAYOH. (34).

In *vedaná*, 'pain,' and *devara*, 'a brother-in-law,' *i* is substituted for *e*: as, *viuná, diaro.* Since 'optionally' is still implied (from Sútra 32), the forms *veaná* and *dearo* are also sometimes used.

AITA ET. (35).

*E* is substituted for the first *ai*: as,

Selo, seechham, erávaṇo, keláso, tellokkam.

Śaila, 'a mountain'; śaitya, 'cold'; Airávata, 'Indra's elephant'; Kailása, 'the mountain so called'; trailokya, 'the three worlds.'

DAITYÁDISHWAÏ. (36).

In the words *daitya*, etc., *aï* is substituted for the diphthong *ai*: as, Daïchcho, chaïtto, bhaïravo, saïram, vaïram, vaïdeso, vaïdeho, kaïavo, vaïsáho, vaïsio, vaïsampáaṇo.

Daitya, 'a demon'; Chaitra, 'the name of a month'; bhairava, 'dreadful'; swaira, 'wilfulness'; vaira, 'enmity'; vaideśa, 'foreign'; vaideha, 'a trader'; kaitava, 'a cheat'; Vaiśákha, 'the name of a month'; vaiśika, 'meretricious'; Vaiśampáyana, 'the name of a poet'; etc.

DAIVE VÁ. (37).

In *daiva*, 'fate,' *aï* is optionally substituted for the diphthong *ai*: as, *daïvam* or *devvam.* In the case of its non-substitution, the *v* is doubled by the Sútra 'Níḍádishu' [iii., 52].

IT SAINDHAVE. (38).

In the word *saindhava*, 'produced in Sindh,' *i* is substituted for *ai*: as, *Sindhavam.*

ÍD DHAIRYE. (39).

In the word *dhairya*, 'firmness,' the substitute is *í*: as, *Dhíram.*

OTO 'DVÁ PRAKOSHTHE KASYA VAH. (40).

In the word *prakoshṭha*, 'the fore-arm,' *a* is optionally substituted for *o*; and, when it is so substituted, the *k* becomes *v*: as, *Paraṭṭho* or *paoṭṭho.*

AUTA OT. (41).

*O* is substituted for the first *au*: as,

Komuí, jovvaṇam, kotthuho, kosambí.

Kaumudí, 'moonlight'; yauvanam, 'youth'; kaustubha, 'Vishṇu's gem'; Kauśámbí, 'the name of a city.'

PAURÁDISHWAÜ. (42).

In *paura*, etc., *aü* is substituted for the diphthong *au*:

Paüro, kaürao, praüiso.

Paura, 'a citizen'; kaurava, 'a descendant of Kuru'; paurusha, 'manly.'

These form a class of words which can only be determined by observing the forms used in good authors. In the word *kauśala*, 'welfare,' the change is optional: as, *kosalo* or *kaüsalo*.

ÁCHCHA GAURAVE. (43).

In the word *gaurava*, 'respectability,' *u* is substituted for *au*, and so also is *aü* as before (since we find *cha*, 'and,' in the Sútra): as, *gáravam* or *gaüravam*.

UT SAUNDARYÁDISHU. (44).

In *saundarya*, etc., *u* is substituted for *au*: as,

Sunderam, munjáaṇo, suṇḍo, kukkheao, duvvário.[1]

Saundarya, 'beauty'; maunjáyana, 'a place producing the *munja* plant' (?); śauṇḍa, 'intoxicated'; kaukshcyaka, 'a sword'; dauvárika, 'a porter,' etc.

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[1] I may here remind the reader of what is further discussed elsewhere—viz., that in Prákṛit there appears to have been no distinction between *v* and *b*, although it is uncertain which was the prevailing sound.

## SECTION THE SECOND.

AYUKTASYÁNÁDAU. (1).

This being an *adhikára,* will be implied in the succeeding Sútras. The rules which we shall from this point enjoin, are to be understood as applying in the case of a single non-initial consonant. The elision of *k,* etc., by Sútra 2, will serve for an instance: as, Maüḍam for the Sanskrit Mukuṭa. Why do we say 'a single consonant'? Compare Aggho and Akko for the Sanskrit Argha and Arka (where we find a conjunct consonant, and consequently no elision). Why 'non-initial'? compare Kamalam. 'Single' is implied to the end of the section; 'non-initial,' until *j* is enjoined in Sútra 31.

KAGACHAJATADAPAYAVÁM PRÁYO LOPAH. (2).

These nine consonants, *k, g, ch, j, t, d, p, y, v,*[1] when single and non-initial, are generally elided: as, *k,* Maülo, ṇaülam; *g,* sáaro, ṇaaram; *ch,* vaaṇam, súí; *j,* gao, raadam; *t,* kaam, viánam; *d,* gaá, mao; *p,* kaí, viulam, suuriso. (In the word 'supurusha,' although the *p* is the initial of the word 'purusha,' the last member of the compound, it is still elided. The author of the comment. therefore declares that 'the initial letter of the last member of a compound is considered as non-initial.') *Y,* váuṇá, ṇaaṇam; *v,* jíam, diaho [*cf.* ii. 46].

Mukula, 'a bud'; nakula, 'disgraced';[2] ságara, 'the sea'; nagara, 'a city'; vachana, 'speech'; súchí, 'a needle'; gaja, 'an elephant'; rajata, 'silver'; krita, 'made'; vitána, 'expansion'; gadá, 'a club'; mada, 'joy'; kapi, 'an ape'; vipula, 'large'; supurusha, 'a good man'; váyuná, (instr. of váyu) 'the wind'; nayana, 'the eye'; jíva, 'life'; divasa, 'a day.'

From the use of *práyas,* ('generally,') in the Sútra, we conclude that there is no elision where euphony is satisfied, as in Sukusumam, piagamaṇam, sachávam, avajalam, atulam, ádaro, apáro, ajaso, savahumáṇam.

Sukusuma, 'fair-flowered'; priyagamana, 'sweetly-going'; sachápa, 'armed

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[1] Or *b*; *cf.* Lass., p. 201. [2] Or, 'A Páṇḍava prince' [*ṇaülo*].

with a bow'; apajala, 'without water'; atula, 'unequalled'; ádara, 'respect'; apára, 'unbounded'; ayaśas, 'infamy'; sabahumána, 'respectful.'

As illustrations of what we mean by 'single consonants,' compare Sakko, maggo, for Śakra, 'Indra,' and márga, 'a path:' and by 'non-initial,' compare Kálo and gandho, for Kála, 'time,' and gandha, 'a smell.'

YAMUNÁYÁM MASYA. (3.)

In the word *Yamuná,* 'the river so called,' the *m* is elided: as, *Jaüṇá.*

SPHATIKANIKASHACHIKURESHU KASYA HAH. (4.)

'Non-initial' continues to be implied. In the three words *sphaṭika,* 'crystal,' *nikasha,* 'the touchstone,' and *chikura,* 'hair,' *h* is substituted for *k* [we now pass from elision to substitution]: as, *Phaliho, ṇihaso, chihuro.*

ŚÍKARE BHAH. (5).

In the word *śíkara,* 'thin rain,' *bh* is substituted for *k*: as, *Síbharo.*

CHANDRIKÁYÁM MAH. (6.)

In the word *chandriká,* 'moonlight,' *m* is substituted for *k*: as, *Chandimá.*

ṚITWÁDISHU TO DAH. (7.)

In *ṛitu,* etc., *d* is substituted for *t*: as,

Udú, raadam, áado, nivvudí, áudí, samvudí, suidí, áidí, hado, sanjado, viudam, sanjádo, sampadi [paḍivaddí [1]].

Ṛitu, 'a season'; rajata, 'silver'; ágata, 'come'; nirvṛiti, 'rest'; ávṛiti, 'a surrounding'; samvṛiti, 'covering'; sukṛiti, 'virtue'; ákṛiti, 'form'; hata, 'killed'; samyata, 'restrained'; vivṛita, 'opened'; samyáta, 'gone'; samprati, 'now'; pratipatti, 'fame.'

PRATISARAVETASAPATÁKÁSU ḌAH. (8).

In these words, *ḍ* is substituted for *t*: as,

Paḍisaro, veḍiso, paḍáá.

Pratisara, 'a servant';[2] vetasa, 'the ratan'; patáká, 'a flag.'

VASATIBHARATAYOR HAH. (9.)

In *vasati,* 'a dwelling,' and *bharata,* 'a proper name,' *h* is substituted for *t*: as, *Vasahí, bharaho.*

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[1] This word ought not to belong to this Sútra, as it is intended only for words with a single *t*; but the Sanksh. Sára, in its corresponding rule, adds *nishpatti* and *sampatti* besides: [see Lassen, App., p. 42.]

[2] As this change of *prati* to *paḍi* is universal [see Lassen, p. 204], it is singular that this is the only instance given by Vararuchi in a Sútra. The

GARBHITE ṆAH. (10.)

In *garbhita,* 'pregnant,' *ṇ* is substituted for *t*: as, *Gabbhiṇam.*

AIRÁVATE CHA. (11.)

In *airávata,* 'Indra's elephant,' *ṇ* is substituted for *t*: as, *Erávaṇo.*

PRADÍPTAKADAMBADOHADESHU DO LAH. (12.)

In these words *l* is substituted for *d*: as,

Palittam, kalamvo, dohalo.[1]

Pradípta, 'kindled'; kadamba, 'the tree so called'; dohada, 'the longing of a pregnant woman.'

GADGADE RAH. (13.)

In *gadgada,* 'inarticulate utterance,' *r* is substituted for *d*: as, *Gaggaro.*

SANKHYÁYÁM CHA. (14.)

In words expressive of number, *r* is substituted for *d*: as,

Eáraha, váraha, teraha.

Ekádaśa, 'eleven'; dwádaśa, 'twelve'; trayodaśa, 'thirteen.' But the *d* must be a 'single' letter [by Sútra 1], or the rule will not apply; thus we find Chauddaha for Chaturdaśa, 'fourteen,' (by iii. 3, and iii. 50).

PO VAH. (15.)

*V* is substituted for a single non-initial *p*: as,

Sávo, savaho, ulavo, uvasaggo.

Śápa, 'a curse'; śapatha, 'a curse'; ulapa, 'a kind of grass'; upasarga, 'a portent.'

From the use of *práyas,* ('generally,') [implied from Sútra 2] we infer that this rule applies wherever there is no elision.

ÁPÍDE MAH. (16.)

In the words *ápíḍa,* 'pressing,' *m* is substituted for *p*: as, *Ámelo* [*cf.* i., 19].

UTTARÍYÁNÍYAYORJJO VÁ. (17).

In the word *uttaríya,* and in words ending with the affix *aníya, jj* is substituted for *y*: as,

Uttaríam *or* uttarijjam, ramaṇíam *or* ramaṇijjam, bharaṇíam *or* bharaṇijjam.

Uttaríya, 'an outer garment'; ramaṇíya, 'pleasing'; bharaṇíya, 'to be cherished.'

---

Prák. Sanj. reads in the Sút. *prati* for *pratisara.* Hema-chandra has a Sútra, *Pratyádau ḍah.*

[1] Hema-chandra has also *dohalo.*

CHHÁYÁYÁM HAH. (18).

In the word *chháyá*, 'a shadow,' *h* is substituted for *y*: as, *Chháhá.*

KABANDHE BO MAH. (19).

In the word *kabandha*, 'a headless trunk,' *m* is substituted for *b*: as, *Kamandho.*[1]

TO DAH. (20).

*D* is substituted for a non-initial *ṭ*: as,

Nado, vidavo.

Naṭa, 'an actor'; viṭapa, 'a branch.'

SAṬÁŚAKAṬAKAIṬABHESHU DHAH. (21.)

In the words *saṭá*, 'an ascetic's clotted hair,' *śakaṭa*, 'a cart,' *kaiṭabha*, 'a demon,' *ḍh* is substituted for *ṭ*: as, *Saḍhá, saaḍho, keḍhavo* [*cf.* Sútra 29].

SPHAṬIKE LAH. (22.)

In *sphaṭika*, 'crystal,' *l* is substituted for *ṭ*: as, *Phaliho* [*cf.* Sút. 4].

ḌASYA CHA. (23).

*L* is substituted for a single non-initial *ḍ*: as,

Dálimam, taláam, valahí.

Dáḍima, 'a pomegranate'; taḍága, 'a pond'; vaḍabhi, 'an awning, etc., on a palace.' Since *práyas*, ('generally,') is implied from Sútra 2, we infer that such forms as the following are also admissible: as, *dáḍimam, vaḍisam, niviḍo.*

ṬHO ḌHAH. (24.)

*Ḍh* is substituted for a single non-initial *ṭh*: as,

Maḍham, jaḍharam, kaḍhoram.

Maṭha,[2] 'a college'; jaṭhara, 'the belly'; kaṭhora, 'hard.'

ANKOṬHE LLAH. (25).

In *ankoṭha*, 'a plant,' *ll* is substituted for *ṭh*: as, *Ankollo.*

PHO BHAH. (26.)

*Bh* is substituted for a single non-initial *ph*; as,

Sibhá, sebháliá, sabharí, sabhalam.

Śiphá, 'a fibrous root'; śepháliká, 'a flower;' śapharí, 'a small fish'; saphala, 'fruitful.'

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[1] *Kabandha* also means 'water,' and in this sense *kamandha* is said to be a Sanskrit word [see Wilson's Lexicon.]

[2] Masc. in Sans.

KHAGHATHADHABHÁM HAH. (27.)

*H* is substituted for the five consonants *kh, gh, th, dh, bh,* when single and non-initial; *kh,* muham, mehalá; *gh,* meho, jahaṇam; *th,* gáhá, savaho; *dh,* ráhá, vahiro; *bh,* sahá, rásaho.

Mukha, 'the face'; mekhalá, 'a girdle'; megha, 'a cloud'; jaghana, 'the loins'; gáthá, 'a song'; śapatha, 'a curse': Rádhá, 'Krishṇa's favourite'; badhira, 'deaf'; sabhá, 'a house'; rásabha, 'an ass.'

*Práyah* being still implied [see Sút. 23], we also find such forms, as

Pakhalo, palanghaṇo, adhíro, adhaṇo, uvaladdhabhávo.

Prakhala, 'very base'; pralanghana, 'transgressing'; adhíra, 'unsteady'; adhana, 'poor'; upalabdhabháva, 'having the meaning understood.'

PRATHAMAŚITHILANISHADHESHU ḌHAH. (28.)

In the words *prathama,* 'first'; *śithila,* 'loose'; *nishadha,* 'the name of a country,' *ḍh* is substituted for *th* and *dh*; as *Paḍhamo, siḍhilo, ṇisaḍho.*

KAIṬABHE VAH. (29.)

In the word *kaiṭabha,* 'the name of a demon,' *v* is substituted for *bh,* as *Keḍhavo.*

HARIDRÁDÍNÁM RO LAH. (30.)

In *haridrá,* etc., *l* is substituted for *r*: as

Haladdá, chalaṇo, muhalo, jahiṭṭhilo, somálo,[1] kaluṇam, angulí, ingálo, chiládo, phalihá, phaliho.

Haridrá, 'turmeric'; charaṇa, 'the foot'; mukhara, 'noisy'; Yudhishṭhira, 'name of a king'; sukumára, 'soft'; karuṇa, 'mournful;' anguri, 'a finger'; angára, 'charcoal'; kiráta, 'a barbarian'; parikhá, 'a moat'; parigha, 'a club,' etc.

ÁDER YO JAH. (31.)

The *adhikára* of 'non-initial' which was implied from Sútra 1 ends here. *J* is substituted for an initial *y*: as,

Jaṭṭhí, jaso, jakkho.

Yashṭi, 'liquorice';[2] yaśas, 'glory' [*cf* iv. 18]; yaksha, 'a demigod.'

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[1] This form is thus explained by the Prákṛita Sanj.:—*Sukumára*; the first *u* becomes *o* by i. 20; the *k* is elided by ii. 2; and the *o* and *u* now meeting in Sandhi, the last is dropped by iv. 1; we have thus *somára* and by the present rule *somála.* W's Var. Lect. *suumálo* was accidentally omitted in notes to p. 14; all the other MSS. have *somálo.*

[2] As *yashṭi* is also the subject of the next Sútra, either there are two

YASHṬYÁM LAH. (32.)

In the word *yashṭi*, 'a stick,' *l* is substituted for *y*: as *Laṭṭhi*.

KIRÁTE CHAH. (33.)

In *kiráta*, 'a barbarian,' *ch* is substituted for the initial *k*: as, *Chiládo*.

KUBJE KHAH. (34.)

In *kubja*, 'hump-backed,' *kh* is substituted for the initial letter: *Khujjo*.

DOLÁDAṆḌADAŚANESHU ḌAH. (35.)

In the words *dolá*, 'a litter'; *daṇḍa*, 'a staff'; *daśana*, 'a tooth,' *ḍ* is substituted for the initial letter: as, *Ḍolá*, *ḍaṇḍo*, *ḍasaṇo*.

PARUSHAPARIGHAPARIKHÁSU PHAH. (36.)

In the words *parusha*, 'harsh'; *parigha*, 'a club'; *parikhá*, 'a moat,' *ph* is substituted for the initial letter: as, *Pharuso*, *phaliho*, *phalihá*.

PANASE 'PI. (37.)

Also in the word *panasa*, 'the bread-fruit tree,' *ph* is substituted for *p*: as, *Phaṇaso*.

VISINYÁM BHAH. (38.)

In the word *visiní*, 'an assemblage of lotus-flowers,' *bh* is substituted for the initial letter, as *bhisiṇí*. From the express mention of the feminine [*visiní*] we infer that the rule does not hold in the neuter *visam*, 'the lotus-fibre.'

MANMATHE VAH. (39.)

In the word *manmatha*, 'love,' *v* is substituted for the initial letter: as, *Vammaho*.

LÁHALE ṆAH. (40.)

In the word *láhala*,[1] *n* is substituted for the initial letter: as *Ṇáhalo*.

SHAṬŚÁVAKASAPTAPARṆÁNÁM CHHAH. (41.)

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forms in use or there ought to be some difference of meaning in the two words. The meaning in the text seems justified by a Var. Lect. *madhuyashṭi* in two MSS.; but *Cf.* Lass. Inst. p. 100. Lassen (p. 195) illustrates *laṭṭhi* by the modern *lath*, 'a column': as, Firoze Lath.

[1] Two MSS. read *lohala*, 'made of iron,' for the unknown word *láhala*; but as Hema-chandra [see note 4, Sút. 38], recognises the word, as well as three, if not four of the MSS. of Vararuchi, it is probably correct. Hema-chandra's rule is also found in the Prák. Sanj.

In these words *chh* is substituted for the initial letter: as,

Chhatthí, chhammuho, chhávao, chhattavanno.

Shashthí, 'the sixth day of the lunar fortnight'; shanmukha, 'Kártikeya'; śávaka, 'a young animal'; saptaparna, 'a kind of tree.'

NO NAH SARVATRA. (42.)

'Initial' is no longer implied here. *N* is substituted for a single *n* everywhere: as,

Naí, kanaam, vaanam, mánuso.

Nadí, 'a river'; kanaka, 'gold'; vachana, 'speech'; mánusha, 'human.'

ŚASHOH SAH. (43.)

*S* is everywhere substituted for *ś* and *sh*: as,

(*Ś*) saddo, nisá, ankuso; (*sh*) sandho, vasaho, kasáam.

Śabda, 'a sound'; niśá, 'night'; ankuśa, 'an elephant's hook'; shandha, 'a eunuch;' vrishabha, 'a bull'; kasháya, 'brown.'

DAŚÁDISHU HAH. (44.)

In the words *daśa*, etc., *h* is substituted for *ś*: as,

Daha, eáraha, váraha, teraha.[1]

Daśa, 'ten'; ekádaśa, 'eleven'; dwádaśa, 'twelve'; trayodaśa, 'thirteen.' [*cf.* ii. 14, for the change of *d* to *r.*]

SANJNÁYÁM VÁ. (45.)

When the word is a name, the substitution of *h* for *ś* in *daśa* is optional: as,

Dahamuho, dasamuho; dahavalo, dasavalo; daharaho, dasaraho.

Daśamukha, 'a name of Rávana'; daśabala, 'a Bauddha teacher'; Daśaratha, 'the name of a king.'

DIVASE SASYA. (46.)

In the word *divasa*, 'a day,' *h* is substituted[2] for *s*: as, *Diaho.*

SNUSHÁYÁM NHAH. (47.)

In the word *snushá*, 'a daughter-in-law,' *nh* is substituted for *sh*, as *Sonhá.*

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[1] It may be worth while to trace the steps by which *trayodaśa* becomes *teraha.* By i. 5, we have *treyodasa*; by ii. 2, iii. 3, *teodaśa*; by ii. 14, 44, *teoraha*; and, finally, as the *e* and *o* meet in Sandhi, by iv. 1, the *o* is elided.

[2] Two MSS. make this rule optional (by continuing *vá* from S. 45), and add *diaso*, which is the usual form in the plays.

# SECTION THE THIRD.

UPARILOPAH KAGAḌATADAPASHASÁM. (1.)

The eight consonants *k*, *g*, *ḍ*, *t*, *d*, *p*, *sh*, *s*, are elided when standing first in a conjunct; and the remaining letter, if it is not at the beginning of the word, is doubled by Sútras 50, 51 of this Section.[1] Thus,

[*k.*] Bhattam, sitthao.

Bhakta, 'devoted'; sikthaka, 'bee's-wax' (neut.)

[*g.*] muddho, siṇiddho.

Mugdha, 'foolish'; snigdha, 'kind.'

[*ḍ*] Khaggo, sajjo.

Khaḍga, 'a sword; shaḍja, 'the fourth note of the gamut.'

[*t.*] Uppalam, uppáo.

Utpala, 'a blue lotus'; utpáta, 'a portent.'

[*d.*] Muggo, muggaro.

Mudga, 'a kidney-bean'; mudgara, 'a hammer.'

[*p.*] sutto, pajjatto.

Supta, 'asleep'; paryápta, 'adequate.'

[*sh.*] goṭṭhí, ṇiṭṭhuro,

Goshṭhí, 'an assembly'; nishṭhura, 'harsh.'

[*s.*] Khaliam, ṇeho.

Skhalita, 'stumbling'; sneha, 'love.'

ADHO MANAYÁM. (2.)

The consonants *m*, *n*, and *y* are elided, when standing last in a conjunct,

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[1] Sútras 50, 51 are constantly required in carrying out the following Sútras. Vararuchi's plan with regard to conjuncts is, first to enjoin the elision of certain letters (Sútras 1—8), then in other cases (Sútras 9—49), to enjoin the substitution of a single letter for the conjunct; but whether the change be thus an elision or a substitution, in either case, by Sútras 50 and 51 this letter is *doubled*, unless it be *r* or *h* (Sútra 54), or at the beginning of a word.

and the remaining letter is doubled, as before, by Sútras 50, 51. Thus,

[*m.*] Sossam, rassí, juggam, vaggí.

Śushma, 'light'; raśmi, 'a ray'; yugma, 'a pair'; vágmin, 'eloquent.'

[*n.*] Ṇaggo.

Nagna, 'naked.'

[*y.*] Sommo, joggo.

Saumya, 'mild'; yogya 'fit.'

SARVATRA LAVARÁM. (3.)

The letters *l*, *v*,[1] *r* are always elided, whether they stand first or last in a conjunct, and the remaining letter is doubled as before. Thus,

[*l.*] Ukká, vakkalam, vikkavo.

Ulká, 'a torch'; valkala, 'bark'; viklava, 'agitated.'

[*v.*] Loddhao, pikkam [*cf.* i. 3].

Lubdhaka, 'a hunter'; pakwa, 'cooked.'

[*r.*] Akko, sakko.

Arka, 'the sun'; śakra, 'Indra.'

DRE RO VÁ. (4.)

In the conjunct *dr*, the elision of *r* is optional: thus we have

Doho or droho, chando or chandro, ruddo or rudro.

Droha, 'mischief'; chandra, 'the moon'; Rudra, 'a demigod.'

SARVAJNA-TULYESHU ṆAH. (5.)

In words like *sarvajna*, the *ṇ* is elided: as,

Savvajjo, ingiajjo.

Sarvajṇa, 'omniscient'; ingitajṇa, 'knowing signs.'

This elision of *ṇ* takes place in all words which are similarly derived from *jná*, 'to know.' [This explains the *tulya* of the Sútra.]

ŚMAŚRUŚMAŚÁNAYORÁDEH. (6.)

The first letter of *śmaśru*, 'the beard,' and *śmaśána*, 'a cemetery,' is elided: as, *Massú*, *masáṇam*.

MADHYÁHNE HASYA. (7.)

In the word *madhyáhna*, 'noon,' *h* is elided: as, *Majjhaṇṇo*.

HNAHLAHMESHU NALAMÁM STHITIRÚRDDHWAM. (8.)

In the conjuncts, *hn*, *hl*, *hm*, the letters *n*, *l*, *m* are respectively written before the *h*: as,

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[1] Or *b*, as there is no distinction between the two letters in Prákrit.

Puvvaṇho, avaraṇho; kalháram, alhádo; vamhaṇo.

Púrváhṇa, 'fore-noon'; aparáhṇa, 'afternoon'; kahlára, 'the white water-lily'; áhláda, 'joy'; bráhmaṇa, 'a bráhmaṇ.'

YUKTASYA. (9.)

This is an *adhikára* [*cf.* i. 1] and is implied in the succeeding Sútras to the end of the Section. Our rules are henceforth to be understood as supplying a substitute for a conjunct. *Aṭṭhi* for *asthi* (by Sútra 11) will serve as an instance. The use of the word 'conjunct' shews that these substitutions are not intended to apply to *final* letters, since the second member of a final conjunct is rejected by Páṇ. viii. 2, 23.

SHṬASYA ṬHAH. (10.)

*Ṭh* is substituted for the conjunct *shṭ*: as,

Laṭṭhí, diṭṭhí.

Yashṭi, 'a stick'; drishṭi, 'sight.'

ASTHINI. (11).

In the word *asthi*, 'a bone,' *ṭh* is substituted for the conjunct: as, *Aṭṭhi.*

STASYA THAH. (12).

*Th* is substituted for *st*. This Sútra revokes Sútra 1, which would enjoin the elision of the *s*, as being the first member of the conjunct *st*.

Hattho, samattho, thuí, thavao, kotthuho.

Hasta, 'the hand'; samasta, 'all'; stuti, 'praise'; stavaka, 'a nosegay'; kaustubha, 'Krishṇa's jewel.'

NA STAMBE. (13).

In the word *stamba*, 'a shrub,' *th* is not substituted for *st*: as, *Tambo* [*i.e.* the *s* is elided by iii. 1].

STAMBHE KHAH. (14).

In the word *stambha*, 'a post,' *kh* is substituted for *st*: as, *Khambho.*

STHÁṆÁVAHARE. (15).

In the word *sthâṇu*, 'firm,' *kh* is substituted for the conjunct, except when it signifies Śiva: as, *Kháṇú*. Why do we make this exception? When it signifies Śiva, it is *tháṇú* (by S. 12).

SPHOṬAKE. (16).

In the word *sphoṭaka*, 'a boil,' *kh* is substituted for the conjunct: as, *Khoḍao.*

RYAŚAYYÁBHIMANYUSHU JAH. (17.)

*J* is substituted for the conjunct *ry*, and also for the conjunct in the two words *śayyá* and *abhimanyu*: as,

Kajjam, sejjá, ahimajjú.

Kárya, 'to be done'; śayyá, 'a bed'; abhimanyu, 'Arjuna's son.'

TÚRYADHAIRYASAUNDARYÁŚCHARYAPARYANTESHU RAH. (18).

In these words *r* is substituted for the conjunct *ry*, (and as by S. 54, *r* and *h* are never doubled, S. 50 is here inoperative.)

Túram, dhíram [*cf.* i. 39], sunderam, achchheram, perantam.

Túrya, 'a musical instrument'; dhairya, 'firmness'; saundarya, 'beauty'; áścharya, 'wonderful'; paryanta, 'limit.'

SÚRYE VÁ. (19).

In the word *súrya*, 'the sun,' *r* is optionally substituted for *ry*: as, *Súro*, or else by S. 17, *sujjo*.

CHAURYASAMESHU RIAM. (20).

In words like *chaurya*, *riam* is substituted for *ry*; as,

Choriam, soriam, víriam.

Chaurya, 'theft'; śaurya, 'heroism'; vírya, 'heroism.'

From the use of the phrase 'like' in the Sútra, this is a class, which can only be determined by authority [*cf.* i. 2].

PARYASTAPARYÁṆASAUKUMÁRYESHU LAH. (21).

In the words *paryasta*, 'fallen'; *paryáṇa*, 'a saddle'; *saukumárya*, 'youthfulness,' *l* is substituted for *ry*: as, *Pallattham*, *palláṇam*, *soamallam*.[1]

RTASYA ṬAH. (22).

*Ṭ* is substituted for *rt*: as,

Kevaṭṭao, naṭṭao, naṭṭaí.

Kaivartaka, 'a fisherman'; nartaka, 'an actor'; nartakí, 'an actress.'

PATTANE. (23).

*Ṭ* is also substituted for the conjunct in *pattana*, 'a town:' as *Paṭṭaṇam*.

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[1] We may here retrace the steps by which *saukumáryam* becomes *soamallam*. By i. 22, 41, it becomes *soamáryam* (the *k* being elided by ii. 2); the present Sútra, with iii. 50, gives *ll* for *ry*, and the *á* is shortened before the conjunct by i. 10 [see note, p. 109].

NA DHÚRTÁDISHU. (24).

*Ṭ* is not substituted for *rt* in the class *dhúrta*, etc. Thus we have Dhutto, kittí, vattamáṇam, vattá, ávatto, samvattao, ṇivattao, vattiá, atto, kattarí, muttí, (*r* being elided in these words by iii. 3).

Dhúrta, 'a gamester'; kírti, 'fame'; vartamána, 'existing'; vártá, 'tidings'; ávarta, 'a whirlpool'; samvartaka, 'Baladeva'; nivartaka, 'returning'; vartiká, 'a wick'; árta, 'pained'; kartarí, 'a knife'; múrti, 'form.'

GARTE ḌAH. (25).

In the word *garta*, 'a hole,' *ḍ* is substituted for *rt*: as, *Gaḍḍo.*

GARDABHASAMMARDAVITARDIVICHHARDISHU RDASYA (26).

In the words *gardabha*, 'smell'; *sammarda*, 'trampling'; *vitardi*, 'a covered terrace'; *vichhardi*, 'a fine building' (?), *ḍ* is substituted for *rd*: as, *Gaḍḍaho, sammaḍḍo, viaḍḍí, vichhaḍḍí.*

TYATHYADYÁM CHACHHAJÁH. (27).

*Ch, chh, j,* are respectively substituted for *ty, thy, dy*; as,

[*ty.*] Ṇichcham, pachchakkham.

Nitya, 'constant'; pratyaksha, 'perceptible.'

[*thy.*] Rachchhá, michchhá, pachchham.

Rathyá, 'a road'; mithyá, 'falsely'; pathya, 'proper.'

[*dy.*] Vijjá, vejjam.

Vidyá, 'knowledge'; vaidya, 'medical.'

DHYAHYOR JHAH. (28).

*Jh* is substituted for *dhy* and *hy*: as,

[*dhy.*] Majjham, ajjháo.

Madhya, 'middle'; adhyáya, 'a chapter.'

[*hy.*] Vajjhao, gujjhao.

Váhyaka, 'external'; guhyaka, 'secret.'

SHKASKAKSHÁM KHAH. (29).

*Kh* is substituted for *shk, sk,* and *ksh*: as,

[*shk.*] Mukkham, pokkharo.

Mushka, 'a heap,' (masc.); pushkara, 'a lake.'

[*sk.*] Khando, khandho.

Skanda, 'Skanda'; skandha, 'the shoulder.'

[*ksh.*] Khado, jakkho.

Kshata, 'wounded'; yaksha, 'a demigod.'

AKSHYÁDISHU CHHAH. (30).

In *akshi*, etc., *chh* is substituted for *ksh*: as,

Achchhí, lachchhí, chhuṇṇo, chhíram, chhuddho, uchchhitto, sarichchham, uchchhú, uchchhá, chháram, richchho, machchhiá, chhuam, chhuram, chhettam, vachchho, dachchho, kuchchhí.

Akshi, 'the eye'; lakshmí, 'beauty'; kshuṇṇa, 'bruised'; kshíra, 'milk; kshubdha, 'agitated'; utkshipta, 'tossed up'; sadriksha, 'like'; ikshu, 'the cane' [*cf.* i. 15]; ukshan, 'an ox'; kshára, 'black salt'; ṛiksha, 'a bear'; makshiká, 'a fly'; kshuta, 'sneezing'; kshura, 'a razor'; kshetra, 'a field'; vakshas, 'the breast'; daksha, 'Daksha'; kukshi, 'the belly,' etc.

KSHAMÁVṚIKSHAKSHAṆESHU VÁ. (31).

In the words *kshamá*, 'patience'; *vṛiksha*, 'a tree'; *kshaṇa*, 'a moment, a feast,' *chh* is optionally substituted for *ksh*: as, *Chhamá* or *khamá*; *vachchho* or *rukkho*; *chhaṇam* or *khaṇam*. It should be observed[1] that the *chh* is used in *vṛiksha* when *a* is substituted for *ṛi* [*cf.* i. 32], and in *kshaṇa* when it signifies 'a feast.'

SHMAPAKSHMAVISMAYESHU MHAH. (32).

*Mh* is substituted for *shm*, and also for the conjunct in the two words *pakshman* and *vismaya*: thus,

Gimho, umhá, pamho, vimhao.

Gríshma, 'the hot season'; ushman, 'the hot season'; pakshman, 'an eyelash'; vismaya, 'surprise.'

HNASNASHṆAKSHṆAŚNÁM ṄHAH. (33).

*Ṅh* is substituted for *hn*, *sn*, *shṇ*, *kshṇ*, and *śn*: thus,

[*hn.*] Vaṇhí, jaṇhú.

Vahni, 'fire'; jahnu, 'Jahnu.'

[*sn.*] Ṅháṇam, paṇhudam.

Snána, 'bathing'; prasnuta, 'flowing.'

[*shṇ.*] Viṇhú, kaṇho.

Vishṇu, 'Vishṇu'; kṛishṇa, 'Kṛishṇa' [iii. 61].

[*kshṇ.*] Saṇham, tiṇham.

Ślakshṇa, 'small'; tíkshṇa, 'sharp.'

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[1] Lassen (Gymnosoph. p. 21) explains *ish* in this sense as 'desideratum est, optatum, *i.e.*, à doctrinæ hujus conditoribus constitutum.' It is especially used to introduce an additional rule of a Commentator.

[śn.] Panho, sinho.

Praśna, 'a question'; śiśna, 'penis.'

CHIHNE NDHAH. (34).

In the word *chihna*, 'a mark,' *ndh* is substituted for the conjunct: as, *Chindham.*

SHPASYA PHAH. (35).

*Ph* is substituted for *shp*: as,

Puppham, sappham, nippháo.

Pushpa, 'a flower'; śashpa, 'young grass'; nishpáya, 'without water.'

SPASYA SARVATRA STHITASYA. (36).

*Ph* is substituted for *sp*, wherever it is found (that is, in the beginning or end of a word): as,

Phanso [*cf.* iv. 15], phandanam.

Sparśa, 'touch'; spandana, 'a throbbing.'

SI CHA. (37).

*Si* is also sometimes substituted for *sp*: as, *Padisiddhi* for *pratisparddhin*, 'a rival' [*cf.* i. 2].

VÁSHPE AŚRUNI HAH. (38).

*H* is substituted for *shp* in the word *váshpa*, when it signifies, 'a tear': as *Váho.* Why do we specify this signification? When it signifies, 'hot vapour,' we must use *vappho* (in accordance with S. 35).

KÁRSHÁPANE (39.)

In the word *kársháрana*, 'a certain weight,' *h* is substituted for the conjunct: as, *Káhárano.*

ŚCHATSAPSÁM CHHAH. (40).

*Chh* is substituted for the conjuncts *śch*, *ts*, and *ps*: thus,

[*śch.*] Pachchhimam, achchheram; [*ts.*] vachchho, vachchharo; [*ps.*] lichchhá, juguchchhá.

Paśchima, 'western'; áścharya, 'wonderful'; vatsa, 'a calf'; vatsara, 'a year'; lipsá, 'desire'; jugupsá, 'censure.'

VRIŚCHIKE NCHHAH. (41).

In the word *vriśchika*, 'a scorpion,' *nchh* is substituted for *śch*: as, *Vinchhuo* (*cf.* i. .15).

NOTSUKOTSAVAYOH (42).

In the words *utsuka*, 'regretting,' and *utsava*, 'a feast,' the substitution

of *chh* for *ts* (enjoined by S. 40) is forbidden: we have therefore *Ussuo* and *ussavo* (by iii. 1, 50).

NMO MAH. (43.)

*M* is substituted for *nm*, although ( by S. 2 ) *m* is properly elided when it is the second member of a conjunct: as,

Jammo, vammaho.

Janman, 'birth'; manmatha, 'love.' [*cf.* ii. 39.]

MNAJNAPANCHÁŚATPANCHADAŚESHU ṆAH. (44.)

*Ṇ* is substituted for *mn* and *jn*, and for the conjunct in the words *panchásat* and *panchadaśa*: as,

Pajjuṇṇo, jaṇṇo, viṇṇáṇam, paṇṇásá, paṇṇaraho.

Pradyumna, 'Káma'; yajna, 'a sacrifice'; vijnána, 'knowledge'; panchásat, 'fifty'; panchadaśa, 'fifteenth.'

TÁLAVṚINTE ṆṬAH. (45.)

In the word *tálavṛinta*, 'a fan,' *ṇṭ* is substituted for the conjunct: as, *Tálaveṇṭaam.*

BHINDIPÁLE ṆḌAH. (46.)

In the word *bhindipála*, 'a dart,' *ṇḍ* is substituted for the conjunct: as, *Bhiṇḍiválo.*

VIHWALE BHAHAU VÁ. (47.)

In the word *vihwala*, 'agitated,' *bh* and *h* are optionally substituted for the conjunct: as, *Vebbhalo, vihalo* [for the *e* of the first form see i. 12].

ÁTMANI PAH. (48.)

In the word *átman*, 'self,' *p* is substituted for the conjunct: as, *Appá.*

KMASYA. (49.)

*P* is substituted for the conjunct *km*: as,

Ruppam, ruppiṇí.

Rukma, 'gold'; Rukmiṇí, 'Lakshmí.'

The Commentator remarks that this and the preceding Sútra (which might otherwise have been united) are separated, because the latter of the two ( S. 49 ) is absolute, while the former ( S. 48 ) is only partially applicable, as *átman* admits of another form [ see v. 45 ] besides *appá.*

ŚESHÁDEŚAYOR DWITWAM ANÁDAU. (50.)

Wherever after performing an elision or substitution enjoined by a rule, a single consonant comes to represent a conjunct, this letter is always doubled, except in the beginning of a word.

As examples of such, after elision:

Bhuttam, maggo.

Bhukta, 'eaten' [the *k* elided by iii. 1]; márga, 'a path' [the *r* elided by iii. 3].

As examples of such, after substitution:

Latthí, ditthí, hattho.

Yashti, 'a stick'; drishti, 'sight' [iii. 10]; hasta, 'the hand' [iii. 12].

Why do we except those which are at the beginning of a word? Compare such cases as,

Khaliam, khambho, thavao.

Skhalita, 'fallen' [the *s* elided by iii. 1]; stambha, 'a post' [iii. 14] stavaka, 'a nosegay' [iii. 12].

VARGESHU YUJAH PÚRVAH. (51.)

When the doubling enjoined by the previous Sútra takes place, whether in regard to the first or the second member of the conjunct, wherever the single representative is an aspirate (that is, the second or fourth letter of its class,)[1] it is to be doubled by prefixing its own non-aspirate: in the case of the other letters, of course they themselves are their own duplicates.

Examples by elision:

Vakkhánam, aggho, muchchhá, nijjharo, luddho, nibbharo.

Vyákhyána, 'explanation'; argha, 'oblation'; múrchhá, 'fainting'; nirjhara, 'a cascade'; lubdha, 'greedy'; nirbhara, 'excessive.'

Examples by substitution:

Ditthí, latthí, vachchho, vippphariso, nittháro, jakkho, lachchhí, atthí, puppham.

Drishti, 'sight'; yashti, 'a stick'; vakshas, 'the breast' [*cf.* iv. 18]; visparśa, 'touch'; nistára, 'crossing'; yaksha, 'a demigod'; lakshmí, 'beauty'; asthi, 'a bone'; pushpa, 'a flower.'

NÍDÁDISHU. (52.)

In the words *nída*, etc., the medial letter is doubled, although it is not a conjunct: as,

Neddam [for the *e* see i. 19], sottam, pemmam, váhittam, ujjuo, jannao, jovvanam.

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[1] The Prákrita Sarvaswa explains *yuj*, 'Yug iti samánám dwitíyachaturthádínam sanjná.'

Níḍa, 'a nest'; srota, 'a river'; preman, 'affection'; vyáhṛita, 'pronounced'; ṛiju, 'straight'; Janaka, 'the name of a king'; yauvana, 'youth.'

ÁMRATÁMRAYOR BAH. (53.)

In the words *ámra*, 'the mango,' and *támra*, 'copper,' *b* is employed in the doubling enjoined by Sútra 50: as *Ambam, tambam.*[1]

NA RAHOH. (54.)

*R* and *h* are never doubled: as,

Dhíram, túram [iii. 18], jíhá [i. 17, iii. 3], váho [iii. 38].

Dhairya, 'firmness'; túrya, 'a musical instrument'; jihwá, 'a tongue'; váshpa, 'a tear.'

ÁṄO JṄASYA. (55.)

When *jn* is preceded by the preposition *á*, its substitute *ṇ* (by Sútra 44) is not doubled: as, Áṇá, áṇattí, for Ájná, ájnapti, 'an order.' Why, "when preceded by *á*"? In *Saṇṇá* for *Sanjná*, 'a name,' the rule does not hold.[2]

[NA VINDUPARE.] (56.)

A letter, which immediately follows anuswára, is not doubled: as, Saṅkanto, sanjhá, for Sankránta, 'gone'; sandhyá, 'twilight.' The *k* and *jh* would otherwise have been doubled by Sútras 3, 28, 50.

SAMÁSE VÁ. (57.)

In a compound word, the doubling is optional, whether in the case of an elision or substitution: as,

Naïggámo *or* ṇaígámo; kusumappaaro *or* kusumapaaro; devatthuí *or* devathuí; áṇálakkhambho *or* áṇálakhambo.

Nadígráma, 'a village by a river'; kusumaprakara, 'a nosegay'; devastuti,

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[1] For this difficult Sútra, *cf.* the Var. Lect. Four of the MSS. of Vararuchi read *avvam*, etc.; two seem to read as above, which is clearly supported by Hema-ch., the Prák. Sarvaswa, Prák. Sanjív., and Sanksh. Sára. If it be correct, I suppose the successive changes are *amam* [by iii. 3], then [by iii. 50] *ammam*, but here S. 53 interposes, and we have *ambam* or *amvam*. The only other way of explaining it seems to be by reading *amvram*, i.e., the *v* is substituted for the *r* and then doubled.

[2] This instance is not a good one, if the next Sút. be genuine, which forbids the doubling of the *ṇ* after the anusw. of *sam*. Probably this led to the var. lect., *viṇṇatti* — *vijnapti*.

'praise of the gods'; álánastambha, 'an elephant's post' [for this, *cf.* iii. 14, and iv. 29].

SEVÁDISHU CHA. (58.)

In the words *sevá*, etc., the doubling of the medial letter is also optional: as,

Sevvá, sevá; ekkam, eam; ṇakkho, ṇaho; devvam, daïvam; asivvam, asivam; tellokkam, teloam; nihitto, ṇihio; tuṇhikko, tuṇhio; kaṇṇiáro, kaṇiáro; digghaam, díham; rattí, ráí; dukkhio, duhio; asso, aso[1]; issaro, ísaro; vissáso, vísáso; ṇissáso, ṇísáso; rassí, rasí; mitto, mio; pusso, puso.

Sevá, 'service'; eka, 'one'; nakha, 'a nail'; daiva, 'fate'; aśiva, 'unlucky'; trailokya, 'the three worlds'; nihita, 'entrusted'; túshṇíka, 'silent'; karṇikára, 'the tree so called'; dírgha, 'long'; rátri, 'the night'; duhkhita, 'wretched'; aśwa, 'a horse'; íśwara, 'God'; viśwása, confidence'; niśwása, 'a sigh'; raśmi, 'a ray'; mitra, 'friendly'; pushya, 'the eighth lunar asterism.'

The alternative can be considered in two ways; in words like *sevá*, there would have been no occasion for the doubling, except for this rule; in words like *dírgha*, the doubling is already enjoined by other rules [*e.g.* iii. 3, and iii. 50], and therefore the option granted by this is required to dispense with their operation.[2]

VIPRAKARSHAH. (59.)

This being an *adhikára* will be implied in the following Sútras. *Yuktasya* still continues to be implied from S. 9. We are therefore to understand that the subject of the succeeding Sútras to the end of the section will be the separation [*viprakarsha*] of conjuncts.

KLISHṬAŚLISHṬARATNAKRIYÁŚÁRNGESHU TATSWARAVAT PÚRVASYA. (60.)

In the words *klishṭa*, etc., the conjunct consonants are divided; and the first consonant, which has no vowel of its own, suffers vocalisation, and becomes sounded with the original vowel:[3] as,

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[1] I should prefer *áso* [*cf.* i. 2], though the MSS. and the Pr. Sanj. have *aso.*

[2] For this rule, *cf.* Lass., pp. 275—7, who would explain some of the instances by the force of the accent.

[3] At the same time the new syllable so created is, of course, subject to previous rules, and thus the first consonant is sometimes elided by ii. 2. Thus we have *Ratna, ratana*, and then (by ii. 2) *raana*; and in S. 65, *padma, paduma*, and finally *paüma.*

Kilittham, silittham, raanam, kiriá, sárango (or in its crude form 'sáranga'.)

Klishta, 'distressed'; ślishta, 'embraced'; ratna, 'a gem'; kriyá, 'an action'; śárnga, 'horny.'

KRISHNE VÁ. (61.)

In the word *krishna*, the separation of the conjunct *shn* is optional: in the case of separation, the vowel must be supplied as before; here, however, the option is definitely restricted; for the separation is imperative, when *krishna* means 'black,' as *kasano*; but is forbidden when it means "Vishnu," as *kanho* [iii. 33].

IH ŚRÍHRÍKRÍTAKLÁNTAKLEŚAMLÁNASWAPNASPARŚAHARSHÁRHAGARHESHU. (62.)

In the following words the conjunct is divided, and the first consonant suffers vocalisation as before; but the inserted vowel is *i*, and not the original vowel.

Sirí, hirí, kiríto, kilanto, kileso, milánam, sivino, phariso, hariso, ariho, gariho.

Śrí, 'beauty'; hrí, 'shame'; kríta, 'bought'; klánta, 'wearied'; kleśa, 'distress'; mlána, 'withered'; swapna, 'sleep'; sparśa, 'touch'; harsha, 'joy'; arha, 'worthy'; garha, 'a censurer.'

AH KSHMÁŚLÁGHAYOH. (63.)

In the words *kshmá*, 'the earth,' and *ślághá*, 'praise,' the conjunct is divided as before, but the first consonant is sounded with *a*: as, *Khamá*, *saláhá*.

SNEHE VÁ. (64.)

In the word *sneha*, 'love,' the division of the conjunct is optional, but when it does take place, the first consonant is sounded with *a*, as in the preceding Sútra: as, *Saneho*, *neho*. [For the second form, *cf.* iii. i.]

UH PADMATANVÍSAMESHU. (65.)

In *padma*, 'a lotus,' and words like *tanví* (fem. of *tanu*, 'slender,') such as *laghví* (fem. of *laghu*, 'light') etc., the conjunct is divided, and the first consonant is sounded with *u* instead of the original vowel: as, *Paümam*, *tanuí*, *lahuí*.

JYÁYÁM ÍT. (66.)

In *jyá*, 'a bowstring,' the conjunct is divided, and the first consonant is sounded with *í*, instead of the original vowel: as, *Jíá*.

# SECTION THE FOURTH.

SANDHÁV ACHÁM AJLOPAVIŚESHÁ BAHULAM. (1.)

*Ach* is here of course the *pratyáhára*, or technical term for all the vowels. When vowels are in Sandhi, or in a state of immediate conjunction, various kinds of vowels and elisions arise.

1. Various kinds of vowels: as,

Jaüṇaaḍam, jaüṇáaḍam; ṇaïssotto, ṇaísotto; vahumuham, vahúmuham; kaṇṇaüram, kaṇṇaúram; siroveaṇá, siraveaṇá; píápíam, piápiam; síásíam, siásiam; savomuo, savomúo; saroruham, sararuham.

Yamunátaṭa, 'the bank of the Jumná'; nadísrotas, 'the river-stream'; vadhúmukha, 'having a woman's face'; karṇapúra, 'the mimosa śirísha'; śirovedaná, 'a pain in the head'; pítápíta, 'drunk and not drunk'; sitásita, 'white and black'; saroruha, 'a lotus.'

2. Various kinds of elision: as,

Ráaülam, ráulam; tuhaddham, tuhaaddham; mahaddham, mahaaddham; pávaḍaṇam, páavaḍaṇam [viii. 51]; kumbháro, kumbhaáro; pavaṇuddhaam, pavaṇoddhaam.

Rájakula, 'a royal family'; tavárddha, 'half of thee'; mamárddha, 'half of me'; pádapatana, 'prostration at any one's feet'; kumbhakára, 'a potter'; pavanoddhata, 'tossed by the wind.'

When a conjunct consonant follows, it is always the *first* of the two meeting vowels, which is elided (when there is any elision at all, which is not always required). From the use of *bahula*, or 'variously,' in the Sútra, we conclude that these changes are in some cases absolute, in others they admit of different forms; hence, when other forms are met with, they are still to be considered as here provided for in the *lakshaṇa* or Sútra.[1]

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[1] The Comm. of this Sútra is obscure, and its examples corrupt, and the MSS. afford little aid; but the Prák. Sanjiv. by its use of the Sútra in its

UDUMBARE DOR LOPAH (2.)

In *udumbara*, 'copper,' *du* is elided: as, *Umbaram*.

KÁLÁYASE YASYA VÁ. (3.)

In *káláyasa*, 'iron,' *ya* is optionally elided: as, *Kálásam, káláasam*.

BHÁJANE JASYA. (4.)

In *bhájana*, 'a vessel,' *ja* is optionally elided: as, *Bhánam, bháanam*.

YÁVADÁDISHU VASYA. (5.)

In the words *yávat*, etc., *v* is optionally elided: as,

Já, jáva; tá, táva; páráo, párávao; anuttanta, anuvattanta; jíam, jíviam; eam, evvam; ea, evva; kualaam, kuvalaam.

Yávat, 'how far'; távat, 'so far'; párávata, 'a dove'; anuvartamána, 'following'; jívita, 'life'; evam, eva, 'so'; kuvalaya,' 'a blue lotus,' etc.

ANTYASYA HALAH. (6.)

The 'option' of the preceding sútras ends here. A final consonant is always elided: as,

Jaso [*cf.* iv. 18, 19], naham, saro, kammo, jáva, táva.

Yaśas, 'glory; nabhas, 'the sky'; saras, 'a lake'; karman, 'a deed'; yávat, 'how far'; távat, 'so far.'

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Comm. on other Sútras throws some light upon its meaning. Here we continually find it quoted to explain any apparent irregularity in the Sandhi of a Prákrit example, which is not provided for by any definite rule. For instance, let us take the word *teraha* = Sans. *trayodaśa*, and trace the successive changes by which Vararuchi brings out the Prákrit form. By i. 5, we have *treyodaśa*, by ii. 14, 44, *treyoraha*, and by ii. 2, iii. 3, *teoraha*; but we have no rule for the elision of the *o*, except iv. 1, which is adopted by the Prák. Sanj. Bhámaha, in his first list of examples, appears to extend the rule beyond its legitimate application, and includes under it the various instances where the finals of feminine nouns in *á*, *í*, and *ú* are optionally shortened in composition [*cf.* Lass., p. 290], as in *vahumuham* or *vahúmuham*, etc.; or where neuter words in *as* admit, when compounded, of two forms in *o* or *a*, as *siro-* or *sira-veaṇá*. (The first three pairs of ex. are given also in the Comm. of Hema-ch., Sút. 3, *dírghahraswau mithovrittau*.) The forms in line 7 of the Sans. text, *piápiam*, etc., are very doubtful, as well as their Sans. interpretation. *Savomuo* is certainly corrupt, and neither of the Sans. explanations given in the MSS. is satisfactory. That in DE seems the best,

STRIYÁM ÁT. (7.)

*Á* is substituted for the final consonant of a feminine word: as,

Sariá, padivaá, váá.

Sarit, 'a river'; pratipad, 'the first day of a lunar fortnight'; vách, 'speech.'

RO RÁ. (8.)

*Rá* is substituted for a final *r*, in a feminine word: as,

Dhurá, girá.

Dhur, 'the carriage-pole'; gir, 'speech.'

NA VIDYUTI. (9.)

*Á* is not substituted for the final letter of *vidyut*, 'lightning' (by S. 7), but although a feminine noun ending in a consonant, it follows Sútra 6, and becomes *Vijjú*.

ŚARADO DAH. (10.)

*Da* is substituted for the final *d* of *śarad*, 'autumn,' and thus we find *Sarado* [for its gender, *cf.* S. 18].

DIKPRÁVRISHOS SAH. (11.)

Similarly *sa* is substituted for the final sibilant of *diś*, 'a region,' and *právrish*, 'the rainy season': as, *Disá*, *páuso* (for the change in gender, *cf.* S. 18; *diś* continues feminine as before [1]).

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if we correct it to *śarvámrita*, but the two Prák. forms still need some correction. In lines 9, 10, if we make the corrections *pá- páavadanam*, and add the form *pavanoddhaam* in l. 10, we may adopt the reading of BDEW as given in the text, and their Sans. explanations as given in the var. lect. The lines 1—3 on p. 31 are not without difficulty. Lassen has given l. 1 as a new Sútra, but I prefer taking it as an additional observation of the Comment. to explain such a form as *pavanuddhaam*. *Pavanoddhaam* would have been equally correct, but not *pavanaddhaam*; as the elision before a conjunct (where it takes place at all), must be that of the former vowel. Similarly in the Bhaṭṭi-Kávya, vol. ii. p. 114, on the word *ravottunga*, the Schol. remarks that although by the rule '*lopo 'chah*,' which enjoins the elision of the preceding vowel, when a second follows, it should be *ravuttunga*, still by the influence of the *bahula*, the elision is not absolute [*Atra yadyapi prákrite 'lopo 'cha' ityanena achi pare acho lope ravuttungeti syát, tathápi bahuládhikárán násti lopah*].

[1] 'Id tantum vult regula, non dicendum esse *diká* et *právritá*.' Lass. Inst.

MO VINDUH. (12.)

Anuswára is substituted for a final *m*: as, *Achchham, vachchham, bhaddam, aggim*, etc.[1]

ACHI MAŚCHA. (13.)

When a vowel immediately follows, *m* may optionally remain; or, in other words, Sandhi in this case is allowed: as, *Phalam avaharaï* or *phalamavaharaï*, 'he gathers fruit.'

NAṆOR HALI. (14.)

Anuswára is substituted for the dental and palatal nasals when a consonant follows, and so also is *m*[2] (as we infer from the preceding Sút.): as,

Anso *or* amso, kanso *or* kamso, vanchaṇíam *or* vamchaṇíam, vinjho *or* vimjho.

Ansa, 'a part'; kansa, 'the name of a king'; vañchaníya, 'to be tricked'; vindhya, 'the Vindhya mountains' ( viñjha = vindhya, by iii. 28).

VAKRÁDISHU. (15.)

In *vakra*, etc. Anuswára is inserted as an augment: as,

Vankam, tansam, hanso, ansú,[3] mansú, guṇṭhí, mantham, maṇansiṇí, dansaṇam, phanso, vaṇṇo, paḍinsudam, anso, ahimunko.

Vakra, 'crooked'; tryasra, 'a triangle'; hraswa, 'short'; aśru, 'a tear'; śmaśru, 'a beard'; grishṭi, 'a cow with one calf'; masta, 'the head'; manaswiní, 'a wise woman'; darśana, 'sight'; sparśa, 'touch'; varṇa, 'a colour'; pratiśruta, 'promised'; aśwa, 'a horse'; abhimukta, 'released,' etc.

MÁNSÁDISHU VÁ. (16.)

In such words as *mánsa*, etc., the use of Anuswára is optional: as,

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[1] As this and the two following rules merely refer to Prákrit orthography, they are of no importance in an English translation, and can hardly be understood, except by those who understand the original text.

[2] There can be little doubt that this addition of Bhámaha's is wrong; the Prák. Sanj. (though corrupt) is silent about it; Hema-chandra's corresponding Sút. [i. 24], is '*Naṇaṇano vyanjane. Na ṇa ṇa na ityeteshám stháne, vyanjane pare, anuswáro bhavati.*' In the ex. *ansa* and *kansa*, Bhámaha appears to consider the nasal as a dental, in consequence of the dental sibilant which follows it.

[3] For this masculine form of *aśru, cf.* Williams' Śak. p. 165, where Boehtlingk's correction [Śak. p. 217] is adopted.

Mansam, másam; kaham, kaha; ṇúṇam, ṇúṇa; tahim, tahi (vi. 7); ásum, ásu.[1]

Mánsa, 'flesh'; katham, 'how'; núnam, 'certainly'; tasmin, 'in that'; ásu, fem. loc. plural of *idam*, 'this.'

There is no definite class of words, such as *mánsa*, etc.; but wherever, through fear of violating the metre, Anuswára is sometimes used and sometimes omitted, the Commentator wishes such a word to be considered as included in the class referred to.

YAYI TADVARGÁNTAH. (17.)

When any consonant immediately follows, except *h* and the sibilants (*i.e.*, the *pratyáhára yay*), Anuswára may optionally become the nasal of the class to which the letter belongs: as, *Sańká, sańkho, ańko, ańgam, sañcharaï, sandho*, etc.; or we may use the option of the rule, and say *pankam, vindú, sanká*, etc. 'Why do we use the *pratyáhára yay* in the Sútra'? That we may exclude *h* and the sibilants, as in *anso*, etc., where we can only use Anuswára.

NASÁNTAPRÁVṚITŚARADAH PUNSI. (18.)

Nouns ending in *n* and *s*, and the two words *právṛish* and *śarad*, are to be used in the masculine gender (the final *n* and *s* being elided by Sút. 6): as,

Kammo, jammo, vammo.

Karman, 'a deed'; janman, 'birth'; varman, 'armour.'

Jaso, tamo, saro.

Yaśas, 'glory'; tamas, 'darkness'; saras, 'a lake.'

Páuso, sarado.

Právṛish, 'the rainy season' [*cf.* iv. 11]; śarad, 'the autumn' [*cf.* iv. 10].

NA ŚIRONABHASÍ. (19.)

*Śiras*, 'the head,' and *nabhas*, 'the sky' (although both end in *s*), must not be used in the masculine (but in the neuter, as in Sanskṛit), and thus we have *Siram* and *naham*.

PṚISHṬHÁKSHIPRAŚNÁH STRIYÁM VÁ. (20.)

The three words *pṛishṭha*, 'the back'; *akshi*, 'the eye'; and *praśna*, 'a

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[1] *Ásum ásu* are conjectural. This Sútra is considered also to apply to the anuswára, which is optionally added to the terminations of the instr. and loc. plural, and neuter nom. plur. etc.: as, *vachchhehim* or *-hi*, *vachchhesu* or *-sum*, *vaṇái* or *-áim*.

question,' may be optionally used in the feminine gender: as, *Puṭṭhí* or *puṭṭham, achchhí* or *achchham, paṇhá* or *paṇho.*

ODAVÁPAYOH. (21.)

*O* is optionally substituted for the prepositions *ava* and *apa*, when in composition: as,

Oháso *or* avaháso, osáriam *or* avasáriam.

Avahása, 'laughter'; apasárita, 'gone out.'

TALTWAYOR DÁTTAṆAU. (22.)

*Dá* and *ttaṇa* are respectively substituted for the affixes *tal* and *twa* (which are used in Sanskṛit to form abstract nouns): as,

Píṇadá, piṇattaṇam, múḍhadá, múḍhattaṇam.

Pínatá, pínatwa, 'fatness'; múḍhatá, múḍhatwa, 'folly.'

KTWA ÚṆAH.[1] (23.)

*Úṇa* is substituted for *ktwá* (the affix of the indeclinable past participle): as,

Gheúṇa, soúṇa, káúṇa, dáuṇa.

Grihítwá, 'having seized'; śrutwá, 'having heard'; kṛitwá, 'having made'; datwá, 'having given.'

TRIṆA IRAH ŚÍLE. (24.)

*Ira* is substituted for the affix *triṇ*,[2] signifying *śíla*, 'habits,' or 'disposition': as,

Bhamiro, hasiro.

Bhramaṇaśíla *or* bhramitṛi, 'fond of wandering'; hasanaśíla *or* hasitṛi, 'fond of laughing.'

ÁLVILLOLLÁLAVANTENTÁ MATUPAH. (25.)

*Álu, illa, ulla, ála, vanta,*[3] *inta* are substituted for *matup*, the affix signifying 'possession.'

Ísálu, ṇiddálu; viárilla, máláilla; viárulla; dhaṇála, saddála; dhaṇavanta, jovaṇavanta; rosáinta,[4] páṇáinta.

Írshávat, 'envious'; nidrávat, 'sleepy;' vikáravat, 'changed'; málávat,

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[1] The Pr. Sanj. gives this Sút. as *ktwá túṇah*, and similarly the Sanksh. Sára, 180 [Lass. App. p. 47]; *cf.* Lass. Inst. p. 367, and *infra*, viii. 55.

[2] *Cf.* Pán. iii. 2. 134 and 135.

[3] Written *vanda* in Śak., Williams, p. 38, 1; *cf.* Boehtlingk, note p. 166.

[4] *Cf.* Lass. pp. 289, 290.

'having a garland'; dhanavat, 'wealthy'; śabdavat, 'sounding'; yauvanavat, 'youthful'; roshavat, 'angry'; práṇavat, 'alive.'

These various substitutes for *matup* must not be used indscriminately, but with a due regard to the forms observed in classical authors.

[Sometimes[1] we find *á* instead of *matup*, and sometimes *manta*: as *hanumá* or *hanumanta* for *hanumat*, 'the monkey-chief'; others use the substitutes *illa* and *ulla* in the sense of the affixes technically called *śaishikáh* (*cf.* Páṇ. iv. 2, 92), as *purilla* for *paurastya* (a derivative with the affix *tyak*, Páṇ. iv. 2, 98), 'produced in the east'; *appulla* for *átmíya* (a derivative with the affix *chha*, Páṇ. iv. 2, 114) 'belonging to one's self.'

Instead of the pronouns *kim*, etc., in the sense of 'measure' (Páṇ. v., 2, 39), we should use *keddaha*, etc.: as,

Keddaha, kettia; jeddaha, jettia; teddaha, tettia; eddaha, ettia.

Kiyat, 'how much'; yávat (explained by Páṇini as 'yat parimáṇam asya') 'as much as'; távat, 'so much'; etávat, 'thus much.'

Others add *huttam* as a substitute for the affix *kritwas*, (Páṇ. v. 4, 17), but the present Commentator wishes this to be considered as a provincialism: as, *saahuttam* for *śatakritwas*, 'a hundred times'; *sahassahuttam* for *sahasrakritwas*, 'a thousand times.'

The affix *ka* is also frequently added to a word without changing its meaning (the *k* being of course elided by ii. 2): as, *Bhamaro* or *bhamarao*, for *bhramara*, 'a bee.'[2]]

VIDYUTPÍTÁBHYÁM LAH. (26.)

The affix *la* is used at the end of the words *vidyut*, 'lightning,' and *píta*, 'yellow,' without altering their meaning: as, *Vijjú* or *vijjulí*; *píam* or *píalam*.

[VRINDE VO RAH.] (27.)

In the word *vrinda*, 'a heap,' *r* is optionally used after the *v*, without altering its meaning: as, *Vrandam* or *vandam*.

KAREṆVÁM RAṆOH STHITIPARIVRITTIH. (28.)

In the word *kareṇu*, 'a female elephant,' the *r* and *ṇ* are transposed: as,

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[1] For this passage, see App. B.

[2] See App. B. I have added the ex. (omitted in Vararuchi) from the Prák. Sanj. The word *játau* appears to be corrupt; *cf.* the corresponding rules in Hema-ch. and the Prák. Sanj.

*Kanerú.* From the express mention of the feminine, we infer that the rule does not hold in the masculine: as, *karenú*, 'a male elephant.'

ÁLÁNE LANOH. (29.)

In the word *álána*, 'an elephant's post,' the *l* and *n* are transposed (of course, as before, without their vowels): as *Ánálakkhambo* for *álánastambha* [*cf.* iii. 57].

VRIHASPATAU VAHOR BHAAU. (30.)

In the word *vrihaspati*, 'the regent of the planet Jupiter,' *bh* and *a* are respectively substituted for *v* and *h*: as, *Bhaapphaï* [*cf.* iii. 36].

MALINE LINOR ILAU VÁ. (31.)

In the word *malina*, 'dirty,' *i* and *l* are optionally substituted for *li* and *n* respectively: as, *maïlam* or *malinam.*

GRIHE GHARO 'PATAU. (32.)

*Ghara* is used in the sense of *griha*, 'a house,' except when it is followed by *pati*, 'a master': as *gharam*, 'a house.' 'Why do we make this exception'? Because we have *gaharaï* for *grihapati*, 'a householder.'

DÁḌHÁDAYO BAHULAM. (33.)

The class of words called *dáḍhá*, etc., are irregularly used instead of the class *danshtrá*, etc.: as,

Dáḍhá, danshtrá, 'a tooth'; enhim, idáním, 'now'; dhíá[1] or dhúdá, duhitá, 'a daughter'; cháтuliam, cháturya, 'dexterity'; manḍúro, manḍúka, 'a frog'; ghare nihitam [iv. 32], grihe nihitam, 'deposited in the house'; kandoṭṭo,[2] utpala, 'a blue lotus'; golá, godávarí, 'the river Godávarí'; niḍálam,[3] laláṭa, 'the forehead'; bhumaá, bhú, 'the earth'; veluriam, vaidúrya, 'lapis lazuli'; avahovásam, ubhayapárśwa, 'both sides'; máindo *or* máando,[4] chúta, 'a mango tree.'

The word *ádi* in the Sútra is used in the sense of 'similitude' or 'class'; therefore all words of common speech may be considered as comprehended under this rule, which are used by convention in different provinces.[5]

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[1] *Dhídá* is a Sans. word, see Lex.; *cf.* also Hindúst. دهيا *dhiyá.*

[2] *Cf.* Sans. *kandoṭa.*

[3] *Cf.* Sans. *niṭála.*

[4] *Cf.* Sans. *mákanda.*

[5] As might be expected, the MSS. differ very much in several of the Prákrit ex. of this Sútra: *cf.* var. lect.

# SECTION THE FIFTH.

## ON DECLENSION.

ATA OT SOH. (1.)

*O* is substituted for *su*, the affix of the nom. sing., after a word ending in *a*: as,

Vachchho, vasaho, puriso.

Vṛikshas, 'a tree'; vṛishabhas, 'a bull'; purushas, 'a man.' [The *a* is considered to be elided by iv. 1.[1]]

JAŚŚASOR LOPAH. (2.)

*Jas* and *śas*, the affixes of the nom. and acc. plural are elided after words ending in *a*: as *vachchhá sohanti* for *vṛikshāh śobhante*, 'The trees are beautiful.' Here the vowel *a* is lengthened by Sútra 11, and then the affix *jas* is elided. *Vachchhe ṇiachchhaha* for *vṛikshán niyachchhata*,[2] 'Bring the trees.' Here the final *a* becomes *e* by Sút. 12, and then the affix *śas* is elided.

ATO 'MAH.[3] (3.)

The *a* of *am*, the affix of the accusative singular, is elided after words ending in *a*: as, *Vachchham pekkhaï*, for *vṛiksham prekshate*, 'He sees a tree.' For the anuswára, see iv. 12.

ṬÁMOR ṆAH. (4.)

After words ending in *a*, *ṇa* is substituted for *ṭá* and *ám*, the affixes of the instrumental singular, and the genitive plural: as, *Vachchheṇa*, *vachchháṇa*,[4] for *vṛiksheṇa*, 'by a tree,' *vṛikshāṇám*, 'of trees.' The *e* of the former word is caused by Sút. 12; the long vowel of the latter by Sút. 11.

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[1] So the Prák. Sanj.; *cf.* the addition in D noticed in the Var. Lect.

[2] Such is the interpr. of the MSS.; but *cf.* viii. 69, *infra*.

[3] The sign ऽ is accidentally omitted in the Sútra as printed in the text.

[4] The MSS. write *vachchháṇa*, *vachchháṇam* indifferently, the final anuswára in these and similar forms being considered optional by iv. 16.

BHISO HIM. (5)

*Him* is substituted for *bhis*, the affix of the instrumental plural, after words ending in *a*: as *Vachchhehim* for *vṛikshais*, 'by trees.' For the insertion of *e*, see Sút. 12.

ṄASER ÁDODUHAYAH. (6.)

After words ending in *a*, *á do du hi* are severally substituted for *ṅasi*, the affix of the ablative sing.: as, *Vachchhá, vachchhádo, vachchhádu, vachchháhi.* For the long vowel of the penultimate in the last three forms, see Sút. 11; and for the first form, see Sút. 13.

BHYASO HINTO SUNTO. (7.)

After words ending in *a*, *hinto* and *sunto* are substituted for *bhyas*, the affix of the ablative plural: as, *Vachchháhinto, vachchhásunto.* For the long vowel of the antepenult., the commentary refers us to the *cha*, or 'and,' in Sút. 12.[1]

SSO ṄASAH. (8.)

After words ending in *a*, *ssa* is substituted for *ṅas*, the affix of the genitive sing.: as, *Vachchhassa.*

ṄER EMMÍ. (9.)

After words ending in *a*, *e* and *mmi* are substituted for *ṅi*, the affix of the locative sing.: as, *Vachchhe, vachchhammi.* For the elision of the final *a* in *vachchhe*, we are referred to Sút. 13.

SUPAH SUH. (10.)

After words ending in *a*, *su* is substituted for *sup*, the affix of the loc. plural: as, *Vachchhesu.* For the *e*, we are referred to Sút. 12.

JAŚŚASṄASYÁMSU DÍRGHAH. (11.)

For the final *a* of these nouns, *á* is substituted before the affixes of the nom. and acc. plural, the ablative singular and the genitive plural: as,

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[1] Bhámaha does not recognise the forms with *e*, as *vachchhehinto, vachchhesunto*; but it seems plain from this very artifice of the *cha*, that such forms are correct; *cf. infra*, notes v. 12; vi. 62; and Lass., p. 310. Hemachandra expressly gives a Sút., '*Bhyasi vá*'; with comm. '*Bhyasádeśe pare ato dírgho vá bhavati, vachcháhinto, vachchhehinto,*' etc., and so does the Prák. Sarvaswa. For the difference of meaning between the two forms, see Lass. p. 310, '*hinto* caussam significat, à quâ procedit effectus; *sunto* indicat unde proficiscaris.'

*Vachchhá sohanti,* 'the trees are beautiful' [for the elision of *jas,* see Sút. 2];[1] *vachchhádo, vachchhádu, vachchháhi* for *vrikshát* [see Sút. 6]; *vachchháṇa* for *vrikshánám* [see Sút. 4].

ECHA SUPYAṄIṄASOH. (12.)

*E* is substituted for this final *a,* before all the case-affixes except those of the loc. and gen. sing. (*ṅi* and *ṅas*);[2] and from the *cha* in the rule we conclude that the long vowel also may be used; as *vachchhe pekkhaha,* 'behold the trees' [for the elision of *śas,* see Sút. 2]; *vachchheṇa* for *vrikshena* [see Sút. 4]; *vachchhehim* [Sút. 5]; *vachchhesu* [Sút. 10]. But the long vowel also may be used: as, *vachchháhinto, vachchhásunto* [Sút. 7].

'Why do we except the affixes of the loc. and gen. sing'? Because in *vachchhammi* [Sút. 9] and *vachchhassa* [Sút. 8], the short vowel is retained.

KWACHID ṄASIṄYOR LOPAH. (13.)

When *ṅasi* and *ṅi,* the affixes of the abl. and loc. sing., follow, in certain cases the final *a* of the noun is elided: as, *Vachchhá* [Sút. 6], *vachchhe* [Sút. 9], (that is, in this form of the abl. we elide the final *a* of *vachchha* to avoid the necessity of lengthening it by Sút. 11; and similarly in this form of the loc. we elide it to avoid such a word as *vachchhae.* In *vachchhádo,* etc., and *vachchhammi* we see the opposite; *cf.* also vi. 61.)

IDUTOH ŚASO ṆO. (14.)

In nouns ending in *i* and *u, ṇo* is substituted for *śas,* the affix of the acc. plural: as, *Aggiṇo, váuṇo,* for *agnín,* 'fires,' *váyún,* 'winds.'

ṄASO VÁ. (15.)

In nouns ending in *i* and *u, ṇo* is optionally substituted for *ṅas,* the affix of the gen. sing.: as, *Aggiṇo* or *aggissa, váuṇo* or *váussa* (for *ssa,* see Sút. 8).

JASAŚCHA O YÚTWAM. (16.)

In these nouns, *o* is substituted for *jas,* the affix of the nom. plur.; and *í* and *ú*[3] for the final *i* and *u.* From the use of the *cha* in the Sútra we infer that *ṇo* is also used as well as *o*: as, *Aggío, váúo,* or *aggiṇo, váuṇo.*

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[1] The Comm. gives no ex. of the acc. plural. It should be *vachchhá.* The usual form is *vachchhe*; *cf.* S. 12.

[2] All the grammarians agree that *sup* is here the *pratyáhára* of all the case-affixes (formed from *su,* the first aff., and the *p* of *sup,* the last), and the Prák. Sanj. and Prák. Sarvaswa refer hither *vachchhehinto,* etc.; *cf.* S. 7, note.

[3] The *vá* in the Comm., which is added in the margin in some MSS. to

ṬÁ ṆÁ. (17.)

In these nouns *ṇá* is substituted for *ṭá*, the affix of the instrumental sing.: as, *Aggiṇá, váuṇá.*

SUBHISSUPSU DÍRGHAH. (18.)

When *su, bhis,* and *sup,* the affixes of the nom. sing., instr. plur., and loc. plur. follow, the final *i* or *u* of these nouns is exchanged for its long vowel: as, *Aggí, váú*; *aggíhim, váúhim*; *aggísu, vaúsu.*

STRIYÁM ŚASA UDOTAU. (19.)

In feminine nouns, *u* and *o* are substituted for *śas,* the affix of the acc. plural: as,

Máláu, máláo; ṇaíu, naío; vahúu, vahúo.

Máláh, 'garlands'; nadíh, 'rivers'; vadhúh, 'wives.'

[JASO VÁ.] (20.)

In feminine nouns, *u* and *o* are optionally substituted for *jas,* the affix of the nom. plural; in the alternative these follow the rule of nouns in *a*: as *Máláo, máláu,* and also *málá* (by S. 2).[1]

AMI HRASWAH. (21.)

In feminine nouns the final long vowel is shortened before *am,* the affix of the acc. sing: as,

Málam, ṇaïm, vahum.

ṬÁṄASṄÍṄÁM IDEDADÁTAH. (22.)

In feminine nouns, *i, e, a, á* are substituted for *ṭá, ṅas, ṅi,* the affixes of the instr., gen. and loc. sing.: as,

Ṇaíi, ṇaíe, ṇaía, ṇaíá, any one of which four forms represents 'by,' 'of' *or* 'in' 'a river.'

ṄÁTO 'DÁTAU. (23.)

In the case of feminine nouns ending in *á,* two of the above substitutions *a* and *á* do not take place; that is, the legitimate influence of the preceding Sútra is here prohibited: as,

Málái, máláe (not máláa, máláá) 'by,' 'of,' *or* 'in' 'a garland.'

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the Sút., must only mean here *vyavashthitavibháshá* [*cf.* iii. 61], *i.e.,* when *o* is used, *í* and *ú* must precede it, but not in the case of *ṇo*; *cf.* Lass. p. 307.

[1] For *málá, cf.* Lass., p. 307, note 2, and Boehtl. Śak., p. 150, on *daamáṇá* (Williams' ed. p. 6; *cf.* also p. 165, 3).

ÁDÍTAU BAHULAM. (24.)

In feminine words ending in *á*, *á* and *í* are irregularly interchanged as the final letter: as,

Sahamáṇá, sahamáṇí; haladdá, haladdí; suppaṇahá, suppaṇahí; chhâhá, chháhí.

Sahamáná, 'enduring'; haridrá, 'turmeric' [i. 13]; súrpanakhá, 'Rávaṇa's sister'; chháyá, 'shade' [ii. 18].[1]

NA NAPUNSAKE. (25.)

The final vowel is not lengthened in the nominative sing. of a neuter noun (in nouns ending in *a* there is no rule which would enjoin it; but those ending in *i* and *u*, but for this prohibition, might have come within the range of Sút. 18): as,

Dahim, mahum, havim.

Dadhi, 'curdled milk'; madhu, 'honey'; havis, 'ghee.'

IJJAŚŚASOR DÍRGAŚCHA. (26.)

In neuter nouns, *i* is substituted for *jas* and *śas*, the affixes of the nom. and acc. plural, and the preceding vowel is lengthened: as,

Vaṇái, dahíi, mahúi.[2]

NÁMANTRAṆE SÁV OTWADÍRGHAVINDAVAH. (27.)

When the nom. sing. is used in the sense of the vocative (this being considered by Sanskrit grammarians as only a modification of the nominative,) neither the *o* of Sút. 1, nor the long vowel of Sút. 18, nor the anuswára of Sút. 30, are allowed: as,

He vachchha, 'O tree'; he aggi, 'O fire'; he váu, 'O wind'; he vaṇa,[3] 'O forest'; he dahi, 'O curdled milk'; he mahu, 'O honey.'

STRIYÁM ÁTA ET. (28.)

In the vocative of feminine nouns, *e* is substituted for *á* before the affix

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[1] The Prák. Sanjív. explains this Sút. thus: '*Strílinge vartamánát prátipadikád á í ityetau pratyekam bhavatah; kái kíi (kayá, kasyáh, kasyám vá)*; *jái, jíi (yayá, yasyáh, yasyám vá)*; etc. The MS. D has these ex. as genitives (*cf.* Var. Lect.) added to those given by the other MSS. For *kíi*, etc., *cf.* vi. 6. This explanation is much more probable than Bhámaha's.

[2] The more common forms are *vaṇáim*, etc., the nasal being added by iv. 16.

[3] *Cf.* Páṇ., vi. 1, 69, and Boehtl. Comm.

*su*: as, He mále, 'O garland.' The Commentator adds that *su* is elided by iv. 6, which enjoins the elision of every final consonant (the indicatory vowel of *su* is dropped by Paṇini, i. 3, 2, and therefore the *s* of *máles* comes under iv. 6).

IDÚTOR HRASWAH. (29.)

A final *í* or *ú* is shortened in the vocative: as,

He nai, 'O river'; he vahu, 'O wife.'

SOR VINDUR NAPUNSAKE. (30.)

In neuter nouns, anuswára is substituted for the affix of the nom. sing.: as,

Vaṇam, dahim, mahum.

ṚITA ÁRAH SUPI. (31.)

In words ending in *ṛi*, *ára* is substituted for *ṛi*, before all case-affixes (the *pratyáhára sup*): as,

Bhattáro, 'a husband'; bhattáreṇa, 'by a husband,' etc.

MÁTUR ÁT. (32.)

*Á* is substituted for the *ṛi* of *mátṛi*, 'a mother,' and the word is then declined like other feminines in *á*: as,

Máá, máam, máái, máác [Sút. 23].

UR JAŚŚASṬÁNASSUPSU VÁ. (33.)

*U* is optionally substituted for a final *ṛi*, before the affixes of the nom. and acc. plural, the instr. and gen. singular, and the loc. plural, (that is, in these cases, words ending in *ṛi* become subject to the same rules as those ending originally in *u*): as,

Bhattuṇo [S. 14 and 16], bhattuṇá [S. 17], bhattuṇo [S. 15], and bhattúsu [S. 18].

The forms with *ára* substituted for *ṛi* [by S. 31] are also used: as,

Bhattárá, bhattáre, bhattáreṇa, etc.

PITṚIBHRÁTṚIJÁMÁTṚÍṆÁM ARAH. (34.)

In the words *pitṛi*, 'a father,' *bhrátṛi*, 'a brother,' *jámátṛi*, 'a son-in-law,' *ara* is substituted for *ṛi*, before the case-affixes (*ára* is therefore forbidden): as,

Piaram, piareṇa; bháaram, bháareṇa; jámáaram, jámáareṇa.

ÁCHA SAU. (35.)

In these words (*pitṛi*, etc.) *á* is substituted for *ṛi*, before *su*, the affix of

the nom. sing.; and from the *cha* in the Sútra we infer that *ara* is also used: as,

Piá, piaro; bháá, bháaro; jámáá, jámáaro.[1]

ÁTMANO 'PPÁṆO VÁ. (45.)

*Appáṇa* is optionally substituted for the word *átman*, 'self': as,

Appáṇo, appá. [For the latter form, see iii. 48].

BRAHMÁDYÁ ÁTMAVAT. (47.)

The words *brahma*, etc., are properly declined like *átman*: as,

Vamhá, vamháno; juvá, juváṇo; addhá, addháṇo.

Brahman, 'Brahmá'; yuvan, 'a youth'; adhwan, 'a path.' Other similar instances are to be determined in conformity with the examples given.[2]

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[1] The long list of Sútras on *rájan* which are inserted here in three MSS. are omitted in the translation, as there can be little doubt that they formed no part of the original text of Vararuchi. They are found in the Sanksh. Sára (*cf.* Lass. p. 315, note) and the Prák. Sanj., but their diffuse phraseology is very different to Vararuchi's usual style.

[2] For some further rules on Declension: see vi. 60—64.

## SECTION THE SIXTH.

### ON PRONOUNS, ETC.

SARVÁDER JASA ETWAM. (1.)

*Jas*, the affix of the nom. plural, becomes *e* when it follows the class of words called *sarvádi*: as,

Savve, je, te, ke, kadare.

Sarve, 'all'; ye, 'who'; te, 'they'; ke, 'who?'; katare, 'which of two.'[1]

ṄEH SSIMMMITTHÁH. (2.)

*Ssim*, *mmi*, *ttha* are substituted for *ṅi*, the affix of the loc. sing., when following a pronoun: as,

Savvassim, savvammi, savvattha; iarassim, iarammi, iarattha.

Sarvasmin, 'in all'; itarasmin, 'in another.'[2]

IDAMETATKIMYATTADBHYASH TÁ IṆÁ VÁ. (3.)

*Iṇá* is optionally substituted for *tá*, the affix of the instr. sing., after *idam*, 'this'; *etat*, 'this'; *kim*, 'what?' *yat*, 'what,' *tat*, 'that': as,

Imiṇá, ediṇá, kiṇá, jiṇá, tiṇá; *or*, imeṇa, edeṇa, keṇa, jeṇa, teṇa.

ÁMA ESIM. (4.)

*Esim* is optionally substituted for *ám*, the affix of the gen. plur., after the above words *idam*, etc.: as,

Imesim *or* imáṇa; edesim *or* edáṇa; kesim *or* káṇa; jesim *or* jáṇa; tesim *or* táṇa.[3]

KIMYATTADBHYO ṄASA ÁSAH. (5.)

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[1] Vararuchi, in this short sketch of pronouns, confines himself to their peculiar inflexions, and for the most part assumes the rules of Sect. v.

[2] *Imassim* [*cf.* Sút. 15] is used as loc. fem. in Śak. [Will. p. 36. 2].

[3] *Esim* is used in the fem. as well as the masc.; *cf.* Hema-ch.

*Ása* is optionally substituted for *ṅas*, the affix of the gen. sing., after the pronouns *kim, yat, tat*: as,

Kása *or* kassa; jása *or* jassa; tása *or* tassa.

IDBHYAS SSÁ SE. (6.)

*Ssá* and *se* are substituted for *ṅas*, after the above pronouns, when they are declined like nouns ending in *í* (*i.e.*, from feminine roots of the form *kí, jí, tí*): as,

Kissá, kíse, kíá, kíe, kía, kíi, 'of what woman?'; jissá, jíse, jíá, jíe, jía, jíi, 'of what woman'; tissá, tíse, tíá, tíe, tía, tíi, 'of that woman.'[1] [For the other forms given, see v. 22.]

ṄER HIM. (7.)

*Him* is optionally substituted for *ṅi* (the affix of the loc. sing.) after *kim, yat, tat*: as,

Kahim, kassim, kammi, kattha [*cf.* v. 2]; jahim, jassim, jammi, jattha; tahim, tassim, tammi, tattha.

ÁHE IÁ KÁLE. (8.)

Instead of *ṅi* in the sense of time [*cf.* Páṇ., v. 3, 15], *áhe* and *iá* are optionally substituted after the above pronouns: as,

Káhe, jáhe, táhe; kaïá, jaïá, taïá; and also the forms (in vi. 7) kahim, etc.

Kadá, 'when'; yadá, 'since'; tadá, 'then.'

TTO DO ṄASEH. (9.)

Instead of *ṅasi*, the affix of the abl. sing., *tto* and *do* are substituted after the above pronouns: as,

Katto, kado; jatto, jado; tatto, tado.

Kasmát, 'from what?'; yasmát, 'from which'; tasmát, 'from that.'

TADA OŚCHA. (10.)

Instead of *ṅasi*, after the pronoun *tat*, *o* is optionally substituted: as, *to*, as well as *tatto* and *tado* (the final *t* is dropped by iv. 6, and the *a* is elided before *o* by iv. 1).

ṄASÁ SE. (11.)

The option allowed in the preceding Sútra still continues. *Se* is op-

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[1] These refer to the feminine gen. sing., and correspond to the Sans. *kasyáh*, etc. See Lass., p. 322, and the Sanksh. Sára quoted there. It is singular that W adds *striyám* in the Sútra.

tionally substituted for the pronoun *tat*, together with *ṅas*, the affix of the gen. sing.; in the alternative, it follows previous rules: as, *Se*, *tása*, and *tassa* [vi. 5].[1]

ÁMÁ SIM. (12.)

*Sim* is optionally substituted for the pronoun *tat*, together with *ám*, the affix of the gen. plur.: thus, instead of *teshám* and *tásám*, we have *sim* or *táṇa*, and also (by vi. 4) *tesim*.

KIMAH KAH. (13.)

*Ka* is substituted for the pronoun *kim*, when followed by the affixes of declension: as, nom. sing., *ko*; nom. plur., *ke*; instr. sing. *keṇa*; instr. plur., *kehim*.

IDAMA IMAH. (14.)

Similarly *ima* is substituted for the pronoun *idam*: as, *Imo*, *ime*, *imeṇa*, *imehim*.

SSASSIMOR AD VÁ. (15).

*A* is optionally substituted for *idam*, 'this,' when followed by *ssa* and *ssim*, the Prákrit affixes of the gen. and loc. sing. [v. 8; vi. 2]: as, *Assa* or *imassa*, *assim* or *imassim*.

ṄER DENA HAH. (16.)

*Ha* is optionally substituted for *ṅi*, the loc. sing. affix, together with the *da* in *idam*: as, *Iha*. In the case of its not being so substituted we have (by previous rules), *assim*, *imassim*, *imammi*.

NA TTHAH. (17.)

The form *ttha* is not used as a substitute for *ṅi*, when it follows *idam*, and thus Sút. 2 is so far restricted from applying to this pronoun.

NAPUNSAKE SWAMOR IDAM IṆAM IṆAMO. (18.)

Instead of *idam* in the neuter gender, together with *su* and *am*, the affixes of the nom. and acc. sing., we have the three forms, *Idam*, *iṇam*, and *iṇamo*.[2]

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[1] *Se* is used in the three genders; Hema-ch. joins Sútras 11, 12 in one as follows: "Vedamtadetado ṅasámbhyám sesimau.—Idam tad etad ityeteshám sthánc ṅasámbhyám saha yathásankhyam se sim ityádesau vá bhavatah;" with examples; *se*, asya, tasya, tasyáh, etc.; *sim*, eshám, teshám, tásám, etc.

[2] Hema-ch. also gives *iṇamo*.

ETADAS SÁVOTWAM VÁ. (19.)

When the pronoun *etad* is followed by the nom. sing. affix *su*, the substitution of *o* for *su* (which by v. 1 is universal) is only optional: as, *Esa* or *eso*, for *esha*, 'this.'

TTO ṄASEH. (20).

Instead of *ṅasi*, the affix of the abl. sing., when it follows *etad*, *tto* is substituted, the *ta* being elided by Sút. 21: as,

Etto. (We have also the regular forms edádo, edádu, edáhi.)

Etasmát, 'from this.'

TTOTTHAYOS TALOPAH. (21.)

When the affixes *tto* [S. 20], and *ttha* [S. 2] follow, the *ta* of *etad* is dropped: as,

Etto, 'from this'; ettha, 'in this' (the final *d* having been dropped by iv. 6].

TADETADOS SAS SÁVANAPUNSAKE. (22.)

*S* is substituted for the *t* of *tad* and *etad* in the masc. and fem., before *su*, the affix of the nom. sing.: as,

So puriso, 'this man'; sá mahilá, 'this woman'; similarly *esa* [S. 19], *eso*; *esá*.

'Why do we specify *su*?' Because it does not hold in the nom. plur., *ede*, *te*,; or the acc. sing. *edam*, *tam*. 'Why do we exclude the neuter?' Because we say *tam*, *edam*; for *tad*, *etad* in the neuter nom. sing.

ADASO DO MUH. (23.)

*Mu* is substituted for the *da* of the pronoun *adas*, before the case-affixes (the final *s* being already dropped by iv. 6), and the word is then declined like a noun ending in *u*: as,

Amú puriso, 'that man'; amú mahilá, 'that woman'; amúo purisá, 'these men'; amúo mahiláo, 'these women'; amuṃ vaṇam, 'this forest'; amúim vaṇáim, 'these forests.'

HAŚCHA SAU. (24.)

*Ha* also is substituted for the *da* of *adas*, before the affix of the nom. sing.: as,

Aha puriso, aha mahilá, aha vaṇam.

This *ha* does not admit *o*, *á* or anuswára, and therefore remains the same in the three genders.

PADASYA. (25.

This Sútra will exercise *adhikára* [*cf.* i. 1]. The various rules which we shall go through in order, are to be understood as supplying substitutes for a *pada*, or word ending with a case-affix; that is, they will not supply substitutes for the case-affixes themselves, nor for a part of the base to which these may be added, but they are to supply substitutes for the whole word, base and affix together.

The *adhikára* of this Sútra will extend until a *śabda* is enjoined (or crude form in contradistinction to a *pada*) which we shall certify, when it occurs.

YUSHMADAS TAM TUMAM. (26.)

The affix *su* is repeated from S. 24. *Tam* and *tumam* are substituted for the pada *yushmad*, 'you,' when followed by *su*, the affix of the nom. sing.: as, *Tam*, *tumam*, 'you.'

TUMCHÁMI. (27.)

For the pada *yushmad*, when followed by *am*, the affix of the acc. sing., *tum* is optionally substituted; and, from the use of *cha* in the Sútra, we conclude that *tumam* also may be used: as, *Tum*, *tumam*, 'thee.'

TUJJHE TUMHE JASI. (28.)

For the pada *yushmad*, followed by *jas*, the affix of the nom. plur., *tujjhe* and *tumhe* are substituted: as, *Tujjhe*, *tumhe*, 'ye.'

VOCHA ŚASI. (29.)

For the pada *yushmad* followed by *śas*, the affix of the acc. plur., *vo* is substituted, and from the *cha* of the Sútra we conclude that *tujjhe* and *tumhe* may also be used: as, *Vo*, *tujjhe*, *tumhe*, 'you.'

TÁṄYOS TAÏ TAE TUMAE TUME. (30.)

For the pada *yushmad* followed by *tá* and *ṅi*, the affixes of the instr. and loc. sing., *taï*, *tae*, *tumae* and *tume* are substituted: as, *Taï*, *tae*, *tumae*, *tume*, 'by thee,' or 'in thee.'

ṄASI TUMOTUHATUJJHATUMHATUMMÁH. (31.)

For the pada *yushmad* followed by *ṅas*, the affix of the gen. sing., the the following are substituted: *Tumo*, *tuha*, *tujjha*, *tumha*, *tumma*, 'of thee.'

ÁṄI CHA TE DE. (32.)

For the pada *yushmad*, followed by *áṅ*,[1] the affix of the instr. sing., and

[1] This is the affix of the instr. sing. in the terminology of the eastern (*práchya*) school of Hindú Grammarians: see Boehtl. Páṇini, Introd. p. xii.

also by *ṅas*, the affix of the gen. sing. (which we infer from the use of *cha* in the Sútra), *te* and *de* are substituted: as, *Te, de,* 'by thee,' and 'of thee.'

TUMÁI CHA. (33.)

For the pada *yushmad* followed by *án*, the affix of the instr. sing., *tumái* also is substituted: as, *Tumái,* 'by thee.'

TUJJHEHIM TUMHEHIM TUMMEHIM BHISI. (34.)

For the pada *yushmad* followed by *bhis*, the affix of the instr. plur., these are substituted: *tujjhehim, tumhehim, tummehim,* 'by you.'

ṄASAU TATTO TAÏTTO TUMÁDO TUMÁDU TUMÁHI. (35.)

For the pada *yushmad*, followed by *ṅasi*, the affix of the abl. sing., *tatto*, etc., are substituted: as, *Tatto, taïtto, tumádo, tumádu, tumáhi,* 'from thee.'

TUMHÁHINTO TUMHÁSUNTO BHYASI. (36.)

For the pada *yushmad* followed by *bhyas*, the affix of the abl. plur., *tumháhinto* and *tumhásunto* are substituted: as, *Tumháhinto, tumhásunto,* 'from you.'

VO BHE TUJJHÁṆAM TUMHÁṆAM ÁMI. (37.)

For the pada *yushmad* followed by *ám*, the affix of the gen. plur., *vo*, etc. are substituted; as, *Vo, bhe, tujjháṇam, tumháṇam,* 'of you.'

ṄAU TUMAMMI. (38.)

For the pada *yushmad* followed by *ṅi*, the affix of the loc. sing., *tumammi* is substituted: as, *Tumammi,* 'in thee.' By Sút. 30, we have also the four forms, *Taï, tae, tumae, tume.*

TUJJHESU TUMHESU SUPI. (39.)

For the pada *yushmad* followed by *sup*, the affix of the loc. plur., *tujjhesu* and *tumhesu* are substituted: as, *Tujjhesu, tumhesu,* 'in you.'

ASMADO HAMAHAMAHAAM SAU. (40.)

For the pada *asmad*, 'I,' followed by the affix *su*, *ham, aham, ahaam* are substituted, as, *Ham, aham, ahaam,* 'I.'

AHAMMIR AMI CHA. (41.)

For the pada *asmad* followed by the affix *am*, *ahammi* is substituted, and from the *cha* of the Sútra we infer that it may also be similarly substituted for the nom.: as, *Ahammi,* 'I,' *or* 'me.'

MAM MAMAM. (42.)

*Am* is repeated from Sút. 41. For the pada *asmad*, followed by the affix *am*, *mam* and *mamam* are substituted: as, *Mam, mamam,* 'me.'

AMHE JAŚŚASOS. (43.)

For the pada *asmad*, followed by the affixes *jas* and *śas*, *amhe* is substituted: as, *Amhe*, 'we,' *or* 'us.'

ṆO ŚASI. (44.)

For the pada *asmad* followed by the affix *śas*, *ṇo* [1] is substituted: as, *Ṇo*, 'us.'

ṄÁ ME MAMÁI. (45.)

For the pada *asmad* followed by the affix *áṅ* [*cf.* Sút. 32], *me* and *mamái* are substituted: as, *Me*, *mamái*, 'by me.'

ṄAU CHA MAÏ MAE. (46.)

For the pada *asmad* followed by the affix *ṅi*, *maï* and *mae* are substituted (and also when followed by the affix *áṅ*, as we infer from the use of *cha* in the Sútra): as, *Maï*, *mae*, 'in me,' *or* 'by me.'

AMHEHIM BHISI. (47.)

For the pada *asmad* followed by the affix *bhis*, *amhehim* is substituted: as, *Amhehim*, 'by us.'

MATTO MAÏTTO MAMÁDO MAMÁDU MAMÁHI ṄASAU. (48.)

For the pada *asmad* followed by the affix *ṅasi*, *matto*, etc. are substituted: as, *Matto*, *maïtto*, *mamádo*, *mamádu*, *mamáhi*, 'from me.'

AMHÁHINTO AMHÁSUNTO BHYASI. (49.)

For the pada *asmad* followed by the affix *bhyas*, *amháhinto* and *amhá-sunto* are substituted: as, *Amháhinto*, *amhásunto*, 'from us.'

ME MAMA MAHA MAJJHA ṄASI. (50.)

For the pada *asmad* followed by the affix *ṅas*, *me*, etc. are substituted: as, *Me*, *mama*, *maha*, *majjha*, 'of me.'

MAJJHA ṆO AMHA AMHÁṆAM AMHE ÁMI. (51.)

For the pada *asmad*, followed by the affix *ám*, *majjha*, etc. are substituted: as, *Majjha*,[2] *ṇo*, *amha*, *amháṇam*, *amhe*, 'of us.'

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[1] The MSS. [*cf.* Var. Lect.] generally read *ṇe*, but as they all have *vo*, in S. 29, it is probably an error; at the same time it would be well for future editors of the plays to mark whether *ṇe* occurs in the MSS. All the MSS. of Vararuchi give *ṇo* in the gen. plur. (if my emendation of vi. 51 be correct), but it is singular that Hema-ch. there gives both *ṇe* and *ṇo*.

[2] *Cf.* Var. Lect. Hema-chandra's Sút. is, "Ṇe ṇo majjha amha amham

MAMAMMI ṄAU. (52.)

For the pada *asmad* followed by the affix *ṅi*, *mamammi* is substituted: as, *Mamammi*, 'in me.' From Sút. 46 we have also the forms, *maï*, *mae*.

AMHESU SUPI. (53.)

For the pada *asmad* followed by the affix *sup*, *amhesu* is substituted: as, *Amhesu*, 'in us.'

DWER DO. (54.)

The adhikára of *pada* ends here [*cf.* S. 25]. *Sup* must be repeated from the last Sút., but in the sense of the *pratyáhara* [see v. 12, note], and not as merely confined to the loc. plur.

For the word *dwi*, 'two,' *do* is substituted before the case-affixes: as, *Dohim*, 'by two'; *dosu*, 'in two.'

TRES TIH. (55.)

For the word *tri*, 'three,' before the case-affixes, *ti* is substituted (and the word is then declined like nouns ending in *i*): as, *Tihim*, 'by three'; *tisu* 'in three.' [1]

TIṆṆI JAŚŚASBHYÁM. (56.)

For the word *tri*, together with the case-affixes *jas* and *śas*, *tiṇṇi* is substituted: as, *Tiṇṇi ágadá*, 'three are come'; *tiṇṇi pekkha*, 'behold three.'

DWER DUVE DOṆI VÁ. (57.)

For the word *dwi*, together with the case-affixes *jas* and *śas*, *duve* and *doṇi* are substituted: as, *Duve*, *doṇi*, 'two'; we have also the option of using the form *do* [S. 54].

CHATURAŚ CHATTÁRO CHATTÁRI. (58.)

For the word *chatur*, together with the affixes *jas* and *śas*, *chattáro* and *chattári* are substituted: as, *Chattaro chattári purisá*, 'four men'; *chattáro chattári pekkha*, 'behold four.'

ESHÁM ÁMO ṆHAM. (59)

Instead of *ám*, as the gen. plur. affix of these words *dwi*, *tri*, *chatur*, we have the form *ṇham*: as, *Doṇham*, 'of two'; *tiṇham*, 'of three'; *chatuṇham*, [2] 'of four.'

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amhe amho amháṇa mamáṇa maháṇa majjháṇa *ámá*." *Amha* occurs in Dr. Trithen's ed. of the Mahávíracharitra, p. 28, 12.

[1] *Cf.* Var. Lect. The *i* seems absolutely required by v. 18. and vi. 60.

[2] Or rather, *chauṇham*, the reading of one MS.

ŚESHO 'DANTAVAT. (60.)

The rest of the rules for declension are the same as those for words ending in *a*. Thus the Sútra *bhiso him*, which has been given for words ending in *a* [*cf.* v. 5] applies equally to words ending in *i* and *u*; thus we have *aggíhim*, *váúhim* from *aggi* and *váu*; and similarly for feminine words ending in *á*, *í*, and *ú*: as *Máláhim*, *naíhim*, *vahúhim* [v. 19]. In the same way we have *aggissa*, *váussa* as the gen. sing., and *aggído*, *váúdo*, etc., for the abl. sing.; and similarly *dohim*, *tíhim* [vi. 54, 55], *chaúhim*.

NA ṄIṄASYOR EDÁTAU. (61.)

*E* and *á* are not used as the substitutes of the affixes *ṅi* and *ṅasi* [*cf.* v. 6 and v. 9] in the case of nouns ending in *i* and *u*: as, *Aggimmi*, 'in the fire'; *váummi*, 'in the wind'; *aggído*, *aggídu*, *aggíhi*, 'from the fire'; *váúdo*, *váúdu*, *váúhi*, 'from the wind.'

E BHYASI. (62.)

The negative is repeated from the previous Sútra. *E* [1] is not substituted for the final letter of nouns ending in *i* or *u*, when *bhyas* follows: as, *Aggíhinto*, *aggísunto*, 'from the fires'; *váúhinto*, *váúsunto*, 'from the winds.'

DWIVACHANASYA BAHUVACHANAM. (63.)

In all affixes, whether for the cases of nouns or the persons of verbs, we must use the plural instead of the dual; thus we must say, *vachchhá*, 'two trees': *vachchhehim*, 'by two trees,' etc.; and similarly for verbs; as, *chiṭṭhanti*, 'they two stand.'

CHATURTHYÁH SHASHṬHÍ. (64.)

Instead of the affix of the dative case, we must use that of the genitive; thus, *vamhaṇassa dehi*, *vamhaṇáṇa dehi*, 'give to the Bráhmaṇ'; or 'to the Bráhmaṇs.'

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[1] *Cf.* Var. Lect. *E* and not *á* seems the true reading, because in fact the form with *á* is only evolved from the Sútra v. 12, by the aid of the *cha* [*cf.* v. 7, note]; the original forms being no doubt *vachchhehinto*, etc. This being not observed by the copyists has occasioned the Var. Lect. *á*.

## SECTION THE SEVENTH.

### ON CONJUGATION.

TATIPOR IDETAU. (1.)

For *ta* and *tip* (the affixes of the 1st person[1] in the *átmane* and *parasmai pada*), *i* and *e* are mutually substituted: as,

Padhaï, padhae *for* pathati, pathate, 'he recites.'

THÁSSIPOS SI SE. (2.)

For *thás* and *sip* (the affixes of the 2nd. person sing. in the *atm.* and *par. pada*), *si* and *se*[2] are mutually substituted: as,

Padhasi, padhase *for* pathasi, pathase.

ITMIPOR MIH. (3.)

For *it* and *mip* (the affixes of the 3rd person sing. in the *atm.* and *par. pada*) *mi* is substituted; and thus *padhámi* represents both the Sans. *pathámi* and *pathe.*

NTIHETTHÁMOMUMÁ BAHUSHU. (4.)

For the conjugational affixes in the plural, *nti, ha, itthá, mo, mu, ma* are severally substituted: as,

(1.) Padhanti; (2.) padhaha, padhitthá; (3.) padhámo, padhamu, padhama.

ATA E SE. (5.)

This rule limits what would otherwise be of constant application. The *e* and *se* which are substituted by Sútras 1 and 2 are only substituted when they follow *a*, and not otherwise; thus we have *ramae*, 'he rejoices,' *padhae*,

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[1] The reader will bear in mind that the Hindú Grammarians follow an inverse order to ours in arranging the *persons*, their first person being our third, etc.

[2] The apparent confusion in Sútras 1, 2, (as *si* properly = *sip*, not *thás*, etc.) seems intended to prepare us for Sút. 5.

'he recites'; *ramase*, 'thou rejoicest,' *padhase*, 'thou recitest'; but not *hoe* or *hose* [*ho* being the Prákrit for *bhú* by viii. 1] but only *hoi*, 'he is'; *hosi*, 'thou art.'

ASTER LOPAH. (6.)

The root *as*, 'to be,' is elided when the substitutes [vii. 2] for the affixes *thás* and *sip* follow: as,

Sutto si *for* supto 'si, 'thou art asleep.'

MIMOMUMÁNÁM ADHO HAŚCHA. (7.)

*H* is to be used immediately after the *m* in the affixes *mi, mo, mu, ma,* when they follow the root *as*, the elision of which still continues to be enjoined from the preceding Sútra: as,

Gao mhi; gaa mho, gaa mhu, gaa mha *for* gato 'smi, 'I am gone'; gatás smah, 'we are gone.'

YAKA ÍA-IJJAU. (8.)

For *yak* (the affix of the passive) *ía* and *ijja* are substituted (and the personal affixes subjoined to these): as,

Paḍhíaï, paḍhijjaï *for* pathyate, 'it is recited.'

NÁNTYADWITWE. (9.)

These substitutions for *yak* do not take place, when the final consonant of the root is doubled: as,

Hassaï, gammaï *for* hasyate, 'it is laughed,' gamyate, 'it is gone.' By viii. 58, this doubling of the final is optional in the verbs *gama*, etc.; therefore when the final is not doubled, Sút. 8 remains in force, and thus we have *gamíaï, gamijjaï.*

NTAMÁṆAU ŚATṚI-ŚÁNACHOH. (10.)

For the participial affixes *śatṛi* and *śánach*, *nta* and *máṇa* are mutually substituted: as,

Paḍhanto, paḍhamáṇo, 'reciting.'

ÍCHA STRIYÁM. (11.)

*Í* is substituted (as well as the regular forms from *nta* and *máṇa*), for *śatṛi* and *śánach*, when used in the feminine: as,

Hasaí, hasantí, hasamáṇá, 'smiling' (a woman); vevaí, vevantí, vevamáṇá, 'trembling.'

DHÁTOR BHAVISHYATI HIH. (12.)

The syllable *hi* is to be used after the root in the future (and the affixes

of the present added to this): as,

Hohii, 'he will be'; hohinti, 'they will be'; hasihii, 'he will laugh'; hasihinti, 'they will laugh.'

UTTAME SSÁ HÁ CHA. (13.)

In the 3rd person [*cf.* note Sút. 1] of the future we are to use after the root *ssá* and *há*; and also *hi* (as we infer from the *cha* in the Sútra): as,

Hossámi, hohámi, hohimi, 'I shall be'; hossámo, hohámo, hohimo, 'we shall be.'

MINÁ SSAM VÁ. (14.)

In the 3rd person sing. of the future, *ssam* may optionally be used after the root, superseding the personal affix *mi*: as,

Hossam, 'I shall be.' This being optional, we may also use the forms of the preceding Sútra.

[MOMUMAIR HISSÁ HITTHÁ.[1]] (15.)

In the 3rd person plural of the future, *hissá* and *hitthá* may be optionally added after the root, instead of any substitute for a plural-affix, superseding *mo*, *mu*, or *ma*: as,

Hohissá, hohitthá, 'we shall be'; hasihissá, hasihitthá, 'we shall laugh.' As this is optional, we may also use the previous forms.[2]

[KṚI-DÁ-ŚRU-VACHI-GAMI-RUDI-DṚIŚI-VIDI-RÚPÁṆÁM KÁHAM DÁHAM SOCHCHHAM VOCHCHHAM GACHCHHAM ROCHCHHAM DACHCHHAM VECHCHHAM.[3]] (16.)

In the 3rd person sing. of the future, instead of the roots *kṛi*, etc., *káham*, etc. are respectively substituted: as,

Káham, 'I will do'; dáham, 'I will give'; sochchham, 'I will hear'; vochchham, 'I will speak;' gachchham, 'I will go'; rochchham, 'I will weep'; dachchham, 'I will see'; vechchham, 'I will know,' etc.

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[1] Sútras 15—22 are only found in part of the MSS., but Hema-ch., and the Prák. Sanj. give them; and as several of them are of some value, I add Hema-chandra's corresponding rules.

[2] Hema-ch., 165, *Momumánám hissá hitthá*, and 166, *meh ssam.*

[3] Hema-ch., 167, *Kṛido ham*, with ex. *káham dáham*; then 168, *śru-gami-rudi-vidi-dṛiśi-muchi-vachi-chhidi-bhidi-bhujám sochham gachham rochham vechham*, etc. The Sanskrit Grammarians frequently add an *i* to a verbal root, in order to decline it in their Sútras. See Sect. viii. *passim.*

[SRWÁDÍNÁM TRISWAPYANUSWÁRAVARJAN HILOPAŚCHA VÁ.[1]] (17.)

*Sochchham*, etc. (without the anuswára) are substituted for *śru*, etc. in the future, even when the signs of the first, second, or third persons follow; the elision or insertion of *hi* (Sút. 12) is optional: as,

Sochchhii, sochchhihii, 'he will hear'; sochchhinti, sochchhihinti, 'they will hear'; sochchhisi, sochchhihisi, 'thou wilt hear'; sochchhitthá, sochchhihitthá, 'ye will hear'; sochchhimi, sochchhihimi, 'I will hear'; sochchhimo, sochchhihimo, sochchhimu, sochchhihimu, sochchhima, sochchhihima, sochchhissámo [Sút. 13], sochchissámu, sochchhissáma, 'we will hear.' And similarly vochchha, etc.

[U-SU-MU VIDHYÁDISHWEKASMIN.[2]] (18.)

*U su mu* are severally substituted for the proper singular affixes in the sense of command, etc. [*cf.* Pánini iii. 3, 161 and 162]: as,

Hasaü, 'let him laugh'; hasasu, 'do thou laugh'; hasamu, 'let me laugh.'

[NTU-HA-MO BAHUSHU.[3]] (19.)

*Ntu ha mo* are severally substituted for the proper plural affixes in the sense of command, etc.: as,

Hasantu, 'let them laugh'; hasaha, 'laugh ye'; hasámo, 'let us laugh.'

[VARTAMÁNABHAVISHYADANADYATANAYOR JJA JJÁ VÁ.[4]] (20).

*Jja* and *jjá* are optionally substituted for the proper affixes of the present and the definite future, and also when command, etc. are implied;

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[1] Hema-ch. 169, *sochhádaya ijádishu* (explained in Comm. by *bhavishyadádeśeshu*), *hilukcha vá*.

[2] Hema-ch. 170, *Dusumu vidyádishwekasminstrayánám*, with the ex., *hasámu aham*, etc.; the Comm. adds *du*, *dakárochcháranam bháshántarártham*. S. 171, *Sor hir vá* is new, as is 172, *Ata ijjaswijjahíjjeluko vá*; with Comm., *Akárátparasya sos sthánc 'ijjasu' 'ijjahi' 'ijje' ityete lukcha ádeśá vá bhavanti.*

[3] This is Hema-ch., 173.

[4] Hema-ch., 174, *Vartamánábhavishyantyośchu jja jjá vá.* For Comm., *cf.* notes pp. 64, 65; also *cf. ibid* for the other interpr. in the MSS., some of which understand by *vidhyádishu*, 'the imperative and other tenses'; Hema-ch. notices the variation [*cf.* var. lect., p. 65] but gives as above, which agrees with Pán., iii. 3, 161, 162.

there being an option, the previous forms may be retained. Thus we have in the present *hojja, hojjá,* or *hoi,* 'he is' [*cf.* viii. 1]; *hasejja, hasejjá,* or *hasaï,* 'he laughs'; (and the same form applies to the three persons in both numbers;) in the future *hojja, hojjá,* or *hohii,* etc., he will be'; and similarly in the sense of the imperative.

[MADHYE CHA.[1]] (21.)

*Jja* and *jjá* are also optionally inserted between the root and the affixes in the present, the definite future and the imperative: as,

(Present) hojjaï, hojjái; (future) hojjahii, hojjáhii; (imperative) hojjaü, hojjáu.

[NÁNEKÁCHAH.] (22.)

*Jja* and *jjá,* however, are not thus inserted between the root and affix, except when the root ends in a vowel (and is therefore monosyllabic [*ekách*], since a root which ends in a consonant becomes dissyllabic by the addition of the anubandha): as,

Hasaï *from* hasa, 'to smile'; tuvaraï *from* twara, 'to hasten.' But this does not preclude their being employed as finals (by S. 20); as, Hasejja, -jjá; tuvarejja, -jjá, etc.

ÍA BHÚTE. (23.)

*Ía*[2] is substituted for the affix after a root in a past tense: as,

Huvía, hasía *for* abhavat, 'he was,' ahasat, 'he laughed.'

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[1] Hema-ch. 175, *Madhye cha swarántád vá. Swarántád dhátoh prakriti-pratyayayor madhye, chakárát pratyayánám cha sthâne, jja jjá vá bhavatah vartamánábhavishyantyor vidhyádishu cha.* The ex. of the future are *hojjahii, hojjáhii, hojja, hojjá, pakshe hohii,* which I have supplied above, as all Vararuchi's MSS. omit them, except W, which erroneously reads *hojjaï* like the present. Hema-ch. also applies the forms to all the persons.

[2] For Sútras 23, 24, *cf.* Lass. Inst., p. 354. Some MSS. seem to have *ia* for *ía*, but the Sanksh. Sára and Hema-ch. have *ía*. The latter's Sútras are as follow; "*Sí hí hía bhútárthasya.* Instead of the affixes of the third and other preterites (*adyatanyádis pratyayo bhútárthas*) *sí hí* and *hía* are substituted; and as the *ía* of the next rule is restricted to a root ending in a consonant, we infer that this rule applies to one ending in a vowel: as, *kásí, káhí, káhía* for *akárshít, akarot, chakára* from *kri.*"—"*Vyanjanád ía.* For the affixes of the third and other preterites, after a root ending in a consonant,

EKÁCHO HÍA. (24.)

*Hia* is substituted for the affix after a monosyllabic root in a past tense: as,

Hohía *for* abhút, 'he was.'

ASTER ÁSIH. (25.)

*Ási* is substituted for *asti* in the singular of a past tense: as,

Ási ráá *for* ásíd rájá, 'there was a king.'

ṆICHA EDÁDERATA ÁT. (26.)

*E* is substituted for *ṇich*, the causal affix, and an *a* in the first syllable of the root becomes *á*: as,

Kárei, hásei *for* kárayati, 'he causes to do,' hásayati, 'he causes to laugh.'

AVE CHA. (27.)

*Áve* also is substituted for *ṇich*, as well as *e*: as,

Karávei, kárávei, hasávei *for* kárayati, 'he causes to do,' hásayati, 'he causes to laugh.'[1]

ÁVIH KTAKARMABHÁVESHU VÁ. (28.)

*Ávi* is optionally substituted for *ṇich*,[i.] when *kta* (the affix of the past participle) follows; and [ii.] when the object and the action are signified (*i.e.*, in the passive voice): as,

[i.] Karáviam, hasáviam; *or* káriam, hásiam; *for* kárita, 'caused to do,' hásita, 'caused to laugh.'

[ii.] Karávijjai, hasávijjai; *or* kárijjai, hásijjai; *for* káryate, 'he is caused to do,' hásyate, 'he is caused to laugh.'

[NAIDÁVE.] (29.)

*E* and *áve* are not substituted for *ṇich* when *kta* follows, or in the passive voice: thus we have only *Káriam, karáviam, kárijjai, karávijjai.*

ATA Á MIPI VÁ. (30.)

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*ia* is substituted: as, *huvia*, for *abhút, abhavat, babhúva*, etc.;" *huv* being a form for *bhú*, by viii. 1.

[1] The Pr. Sanj. adds *púrvasútrád yogabheda ádevanádeśártha*, i.e., "this Sútra is separated from the preceding [*cf.* iii. 49] because the substitution for the initial *a* is not enjoined here." Bhámaha allows both forms.

Á is optionally substituted for the final of a root ending in *a*, when *mip* follows: as,

Hasámi *or* hasami, 'I laugh.'

ICHCHA BAHUSHU. (31.)

*I* is substituted (as well as *á*) for the final *a*, in the 1st person plural: as,

Hasimo, hasámo, hasimu, hasámu, 'we laugh.' [1]

KTE. (32.)

*I* is substituted for the final *a* when *kta* (the affix of the past participle) follows: as,

Hasiam, paḍhiam *for* hasitam, 'laughed,' paṭhitam, 'recited.'

ECHA KTWÁTUMUNTAVYABHAVISHYATSU. (33.)

When the affixes *ktwá*, *tumun*, and *tavya* follow, and also in the future tense, *e* is substituted for *a*; and also *i*, as we infer from the *cha* of the Sútra: as,

Haseúṇa, hasiúṇa, 'having laughed'; haseum, hasium, 'to laugh'; haseavvam, hasiavvam, '(it is) to be laughed'; hasehii, hasihii, 'he will laugh.'

LADEŚE VÁ. (34.)

*E* is optionally substituted for a final *a*, wherever it is followed by a substitute for *l* [2] (or in other words, in any person of any tense): as,

Hasei *or* hasaï, 'he laughs'; hasenti *or* hasanti, 'they laugh.'

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[1] This *á* seems optional by Sút. 30; hence we have such forms as *hasamu*; *cf.* Sút. 4.

[2] *Cf.* Páṇ. iii. 4, 77.

## SECTION THE EIGHTH.

BHUVO HOHUVAU. (1.)

For the verbal root *bhú,* 'to be,' *ho* and *huva* are substituted: as,

Hoi, huvaï, 'he is'; honti, huvanti, 'they are.'

KTE HUH. (2.)

When *bhú* is followed by *kta,* the affix of the past participle, *hu* is substituted: as,

Huam,[1] 'been.'

PRÁDER BHAVAH. (3.)

When *bhú* follows a preposition, as *pra,* etc., *bhava* is substituted: as,

Pabhavaï *for* prabhavati, 'he prevails': sambhavaï *for* sambhavati, 'he is born.'

TWARAS TUVARAH. (4.)

For the root *twar* (*ṉitwará*) 'to hasten,' *tuvara* is substituted: as,

Tuvaraï, 'he hastens.'

KTE TURAH. (5.)

When *twar* is followed by the participial affix *kta, tura* is substituted: as,

Turiam [for the *i, cf.* vii. 32].

GHUṆO GHOLAH. (6.)

For *ghuṇa* (which in the Dhátupátha or 'glossary of roots,' is arranged with *ghurṇa* in the sense of 'rolling') *ghola* is substituted: as,

Gholaï, 'he rolls.'

ṆUDO ṆOLLAH. (7.)

For the root *ṇud* (*ṇuda*), 'to send,' *ṇolla* is substituted: as,

Ṇollaï, 'he sends'; paṇollaï, 'he drives.'[2]

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[1] Or perhaps *húam*; *cf.* Var. Lect.

[2] Others read *loṇa* for *ṇolla,* and two MSS. insert both rules, but this only proves that it is an old Var. Lect. In Sect. iv., we have some instances of a similar transposition of the nasal, as *áṇála,* etc.

DÚNO DÚMAH. (8.)

For the root *dú* (*dún*), *dúma* is substituted: as,

Dúmaï, 'he is pained.'

PATEH PHALAH[1] (9.)

For the root *pat* (*pata*, given in the Dhátupátha with *ata*, in the sense of 'going'), *phala* is substituted: as,

Phaliam hiaam, 'my heart is gone' (?).

PADEH PÁLAH. (10.)

For the root *pád* (*pada*), *pála* is substituted: as,

Pálei, 'he goes.'

VRISHAKRISHAMRISHAHRISHÁM RITO 'RIH. (11.)

*Ari* is substituted for the *ri* of the roots *vrish*, etc.: as,

Varisaï, 'it rains'; karisaï, 'he drags'; marisaï, 'he bears patiently'; harisaï, 'he is glad.'

RITO 'RAH. (12.)

*Ara* is substituted when a root ends in *ri*: as,

Mri, 'to die,' maraï; sri, 'to go,' saraï; vri, 'to choose,' varaï.

KRINAH KUNO VÁ. (13.)

*Kuna* is optionally used for the root *kri* (*dukrin*): as,

Kunaï *or* karaï, 'he does.'

JRIBHO JAMBHÁAH. (14.)

For *jribh* (*jribhi*), 'to yawn,' *jambháa* is substituted: as,

Jambháaï, 'he yawns.'

GRAHER GENHAH. (15.)

For *grah* (*graha*), 'to seize,' *genha* is substituted: as,

Genhaï, 'he seizes.'

GHET KTWÁTUMUNTAVYESHU. (16.)

*Ghet* is substituted for *grah*, when followed by *ktwá*, the affix of the indeclinable participle, *tumun*, that of the infinitive, and *tavya*, that of the future participle: as,

Ghettuna, 'having seized'; ghettum, 'to seize'; ghettavvam, 'to be seized.[2]

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[1] The Prák. Sanj. reads *páteh phálah*, and restricts it to the causal.

[2] If *tt* be the correct reading in the examples, we must read *ghet* or *ghett* for *ghe*. *Cf.* Var. Lect., and transl., notes, iv. 23, and viii., 55.

KṚIṆAH KÁ BHÚTABHAVISHYATOŚCHA. (17.)

*Ká* is substituted for the root *kṛi*, in the past and the future tenses, and also (as we infer from the *cha* of the Sútra) when the affixes *ktwá*, *tumun*, and *tavya* follow: as,

Kahía, 'he did' [for this, *cf.* vii. 24]; káhii, 'he will do'; kaúna, 'having done'; káum, 'to do'; káavvam, 'to be done.'

SMARATER BHARASUMARAU. (18.)

For the root *smṛi*, 'to remember,' *bhara* [1] and *sumara* are substituted: as,

Bharaï *or* sumaraï, 'he remembers.'

BHIYO BHÁVÍHAU. (19.)

For the root *bhí* (*ñibhí*), 'to fear,' *bhá* [2] and *víha* are substituted: as,

Bhái *or* víhaï, 'he fears.'

[JIGHRATEH PÁPÁAU.] (20.)

For the root *ghrá*, 'to smell,' *pá* and *páa* are substituted: as,

Pái *or* páaï, 'he smells.'

MLAI VÁVÁAU. (21.)

For the root *mlai*, 'to wither,' *vá* and *váa* are substituted: as,

Vái *or* váaï, 'he withers.'

TṚIPAS THIMPAH. (22.)

For the root *tṛip* (*tṛipa*, given in the Dhátupáṭha with *tṛimpa* in the sense of 'being pleased') *thimpa* is substituted: as,

Thimpaï, 'he is pleased.'

JÑO JÁṆAMUṆAU. (23.)

For the root *jñá*, 'to know,' *jáṇa* and *muṇa* are substituted: as,

Jáṇaï and muṇaï, 'he knows.'

JALPER LO MAH. (24.)

*M* is substituted for the *l* of the root *jalp* (*jalpa*), 'to speak articulately': as,

Jampaï.

SHṬHÁDHYÁGÁNÁM ṬHÁAJHÁAGÁÁH. (25.)

For the roots *shṭhá*, 'to stand,' *dhyai*, 'to meditate,' *gai*, 'to sing' (given in the Dhátupáṭha in the list *kai*, *gai*, *rai* in the sense of 'sound'), *ṭháa*, *jháa* and *gáa* are respectively substituted: as,

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[1] Hema-ch. "*Smarer jara-júra-bhara-bhala-laḍha-vimhara-sumara-payara-pambuháh.*"

[2] *Bháâhi* and *bháissadi* are found in Śak. (Williams') pp. 176, 15; 254, 1.

Tháanti, 'they stand'; jháanti, 'they meditate'; gáanti, 'they sing.'

[ṬHÁJHÁGÁŚCHA VARTAMÁNABHAVISHYADVIDHYÁDYEKA-VACHANESHU. (26.)

For the roots *shṭhá, dhyai,* and *gai,* when followed by the singular affixes of the imperative, the future, and the present, *ṭhá, jhá,* and *gá* are severally substituted, as well as the substitutes mentioned in the preceding Sútra (as we infer from the *cha* in the present one): as,

Ṭhái *or* ṭháaï, 'he stands'; ṭháhii *or* ṭháahii, 'he will stand'; ṭháu *or* ṭháaü, 'let him stand'; and similarly jhái *or* jháaï, jháhii *or* jháahii, jháu *or* jháau, gái *or* gáaï, gáhii *or* gáahii, gáu *or* gáaü.

[KHÁDIDHÁVYOH KHÁDHAU.] (27.)

For the roots *khád* (*khádṛi*), 'to eat,' and *dháv* (*dhávu*), 'to run,' *khá* and *dhá* are substituted in the same tenses as in the preceding Sútra: as,

Khái, 'he eats'; kháhii, 'he will eat'; kháu, 'let him eat'; and similarly dhái, dháhii, dháu.

GRASER VISAH. (28.)

For the root *gras* (given in the Dhátup. in the list *grasu, glasu,* in the sense of 'eating') *visa* is substituted: as,

Visaï, 'he eats.'

CHIṈAŚ CHIṆAH. (29.)

For the root *chi* (*chiṉ*), 'to gather,' *chiṇa* is substituted: as,

Chiṇaï, 'he gathers.'

KRÍṈAH KIṆAH. (30.)

For the root *krí* (*ḍukṛ'ṉ*), 'to buy,' *kiṇa* is substituted: as,

Kiṇaï, 'he buys.'

VEH KKECHA. (31.)

*Kke* is the substitute for *krí,* when preceded by the preposition *vi*; and *kiṇa* also, as we infer from the *cha* in the Sútra: as,

Vikkei *or* vikkiṇaï [for the *kk, cf.* iii. 50], 'he sells.'

UD-DHMA UDDHUMÁ. (32.)

For the root *dhmá,* 'to blow,' when preceded by the preposition *ut,* *uddhumá* is substituted: as,

Uddhumái.

ŚRADO DHO DAHAH. (33.)

For the root *dhá* (*ḍudháṉ*), 'to hold,' when preceded by the particle

śrad, *daha* is substituted: as,

Saddahaï, 'he believes'; saddahiam, 'believed.'

AVÁD GÁHER VÁHAH. (34.)

For the root *gáh* (*gáhú*), 'to churn,' etc., when preceded by the preposition *ava*, *váha* is substituted: as,

Ováhaï *or* avaváhaï, 'he bathes' [*cf.* iv. 21].

KÁSER VÁSAH. (35.)

'Preceded by *ava*' is continued from the foregoing Sútra. For the root *kás* (*kásṛi*), 'to cough,' when preceded by *ava*, *vása* is substituted: as,

Ovásaï *or* avavásaï, 'he coughs.'

NIRO MÁṄO MÁṆAH. (36.)

For the root *má* (*máṅ*), 'to measure,' when preceded by the preposition *nir*, *máṇa* is substituted: as,

Nimmáṇaï, 'he makes.'

KSHIYO JHIJJAH. (37.)

For the root *kshi*, 'to destroy,' *jhijja* is substituted: as,

Jhijjaï, 'he destroys.'

BHIDICHHIDOR ANTYASYA NDAH. (38.)

For the final of the roots *bhid* (*bhidir*), 'to break,' and *chhid* (*chhidir*) 'to cut,' *nda* is substituted: as,

Bhindaï, 'he breaks'; chhindaï, 'he cuts.'

KWATHER ḌHAH. (39.)

For the final of the root *kwath* (*kwatha*), 'to boil,' *ḍha* is substituted: as,

Kaḍhaï, 'he boils.'

VESHTEŚCHA. (40.)

*Ḍha* is also substituted for the final of the root *vesht* (*veshṭa*), 'to surround': as,

Veḍḍhaï, 'he surrounds.' This and the preceding Sútra, which might otherwise have been united, are separated on account of the latter of the two [S. 40]; which enjoins a substitute for a final *conjunct* instead of a single consonant, and therefore comes within the range of Sect. iii. 51.[1]

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[1] None of the MSS. write the ex. with *ḍḍh*; but that given above seems the natural explanation of the *yogavibhága uttarárthah*. The Prák. Sanj. is corrupt here, but seems to allow a second form *veṭṭhaï* (by iii. 10); it gives no expl. of *yogavibhága*, etc., and this would have rather required *nityártha* [*cf.* iii. 49].

UTSAMOR LAH. (41.)

For the final of the root *vesht*, *la* is substituted, when it is preceded by the prepositions *ut* and *sam* : as,

Uvvellaï, samvellaï.

RUDER VAH. (42.)

For the final of the root *rud* (*rudir*), 'to weep,' *va* is substituted : as,

Ruvaï, 'he weeps.'

UDO VIJAH. (43.)

For the final of the root *vij*, preceded by *ut*, *va* is substituted : as,

Uvvivaï, 'he trembles.'

VṚIDHER ḌHAH. (44.)

For the final of the root *vṛidh* (*vṛidhu*), 'to increase,' *ḍha* is substituted: as,

Vaḍḍhaï, 'he increases.'

HANTER MMAH. (45.)

*Mma* is substituted for the final of the root *han* (*hana*), 'to strike': as,

Hammaï, 'he strikes.'

RUSHÁDÍNÁM DÍRGHATÁ. (46.)

In the roots *rush*, etc., the vowel is lengthened : as,

Rúsaï, túsaï, súsaï, *for* rushyati, 'he is angry'; tushyati, 'he is pleased'; śushyati, 'he dries.'

CHCHO VRAJANṚITYOH. (47.)

*Chcha* is substituted for the final of the roots *vraj* (*vraja*), 'to go,' and *nṛit* (*nṛiti*), 'to dance': as,

Vachchaï, 'he goes'; ṇachchaï, 'he dances.'[1]

YUDHIBUDHYOR JHAH. (48.)

*Jha* is substituted for the final of the roots *yudh*, 'to fight,' and *budh*, 'to know :' as,

Jujjhaï, 'he fights'; vujjhaï, 'he knows.'

RUDHER NDHAMBHAU. (49.)

*Ndha* and *mbha* are substituted for the final of *rudh* (*rudhir*), 'to hinder :' as,

Rundhaï, rumbhaï, 'he hinders.'

MṚIDO LAH. (50.)

*La* is substituted for the final of the root *mṛid* (*mṛida*), 'to grind': as,

Malaï, 'he grinds.'

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[1] *Ṇachchanam* = *nartanam*; Śak. (Williams'), p. 165, 1.

ŚADLṚIPATYOR ḌAH. (51.)

*Ḍa* is substituted for the final of the roots *śad* (*śadḷṛi*), 'to decay,' and *pat* (*patḷṛi*), 'to fall': as,

Saḍaï, 'he decays'; paḍaï, 'he falls.'

ŚAKÁDÍNÁM DWITWAM. (52.)

The final of the roots *śak* (*śakḷṛi*), etc., is doubled: as,

Sakkaï,[1] laggaï, *for* śaknoti, 'he is able,' lagati, 'he adheres.'

SPHUṬICHALYOR VÁ. (53.)

The final of the roots *sphuṭ* (*sphuṭa*), 'to blossom,' and *chal* (*chala*), 'to tremble,' is optionally doubled: as,

Phuṭṭaï *or* phuḍaï (the *ṭ*, when it is not doubled, becoming *ḍ* by ii. 20); challaï *or* chalaï.

PRÁDER MÍLAH. (54.)

The final of the root *mil* (*míla*), 'to wink,' is optionally doubled, when it is preceded by the prepositions *pra*, etc.: as,

Pamillaï, pamílaï.[2]

BHUJÁDÍNÁM KTWÁTUMUNTAVYESHU LOPAH. (55.)

The finals of the roots *bhuj*, etc., are elided, when the affixes *ktwá*, *tumun*, and *tavya* follow: thus from *bhuj* we have

Bhottúṇa, bhottum, bhottavvam; *for* bhuktwá, 'having eaten,' bhoktum, 'to eat,' bhoktavyam, 'to be eaten.'—Similarly from *vid*, 'to know,' vettúṇa, vettum, vettavvam; and from *rud*, 'to weep,' rottúṇa, rottum, rottavvam.[3]

ŚRUHUJILÚDHUVÁM ṆO 'NTYE HRASWAH. (56.)

At the end of the roots *śru*, 'to hear,' *hu*, 'to offer,' *ji*, 'to conquer,' *lú* (*lúñ*), 'to cut,' *dhú* (*dhúñ*), 'to shake,' *ṇa* is to be employed, and the preceding long vowel is to be shortened: as,

Suṇaï, huṇaï, jiṇaï, luṇaï, dhuṇaï.

BHÁVAKARMAṆOR VVAŚCHA. (57.)

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[1] *Cf. sakkaṇomi* = *śaknomi*; Śak. (Williams'), p. 108, 2.

[2] Some of the MSS. seem to take *práder* as equal to *pra-púrvasya*, but *cf.* viii. 3. The Prák. Sanj. agrees with the text, and also gives examples with *pra* and *ut*, adding *míla iti kim, milaï.*

[3] If the above be the correct text (and it is also found in the Pr. Sanj.) *túṇa* as well as *úṇa* will be the Prákrit equiv. for *ktwá*; *cf.* iv. 23, transl. note. The Pr. Sanj. (which always has *túṇa* = *ktwá*) explains the *tt* by iii. 58.

At the end of these roots, when the passive[1] is signified, *vva* is to be employed; but *ṇa* may also be used, as we infer from the *cha* in the Sútra: as,

Suvvaï *or* suṇijjaï [vii. 8]; huvvaï *or* huṇijjaï; jivvaï *or* jiṇijjaï; luvvaï *or* luṇijjaï; dhuvvaï *or* dhuṇijjaï.

Srúyate, 'it is heard'; húyate, 'it is offered'; jíyate, 'it is conquered,' etc.

GAMÁDÍNÁM DWITWAM VÁ. (58.)

In the case of the roots *gama*, etc., the final letter is optionally doubled in the passive, (*cf.* vii. 9.): as,

Gammaï, gamijjaï; rammaï, ramijjaï; hassaï, hasijjaï.

Gamyate, 'it is gone'; ramyate, 'it is played'; hasyate, 'it is laughed.'

LIHER LIJJHAH. (59.)

*Lijjha* is substituted for the root *lih* (*liha*), 'to lick,' in the sense of the passive: as,

Lijjhaï, 'it is licked.'

HṚIKROR HÍRAKÍRAU. (60.)

For the roots *hṛi* and *kṛi*, *hira* and *kira* are severally substituted in the sense of the passive: as,

Híraï, 'it is seized'; kíraï, 'it is done.'

GRAHER DÍRGHO VÁ. (61.)

A long vowel is optionally substituted for the short *a* in the root *grah*, in the sense of the passive: as,

Gáhijjaï *or* gahijjaï, 'it is seized.'

KTENA DIṆṆÁDAYAH. (62.)

*Diṇṇa*, etc., are used as irregular forms for some participles with the affix *kta*: thus,

Dá (dudáṉ), 'to give,' diṇṇa, 'given'; rud (rudir), 'to weep,' ruṇṇam, 'wept'; tras (trasí) 'to fear,' hittham, 'alarmed'; dah (daha), 'to burn,' daḍḍham, 'burned'; ranj (ranji), 'to be attached to,' rattam (?), 'attached to.'

KHIDER VISÚRAH.[2] (63.)

For the root *khid* (*khida*), 'to be distressed,' *visúra* is substituted: as,

Virahena visúraï válá, 'the maiden is distressed by the absence (of her beloved).'

KRUDHER JÚRAH. (64.)

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[1] *Karman* = our passive; *bháva* is the impersonal passive of a neuter verb.

[2] W continues to refer the remaining Sútras to the passive, but the Adhikára of Sút. 57 ended, no doubt, at Sút. 62.

For *krudh* (*krudha*), 'to be angry,' *júra* is substituted: as,

Júraï, 'he is angry.'

CHARCHEŚ CHAMPAH. (65.)

For *charch* (*charcha*), 'to study,' *champa* is substituted: as,

Champaï, 'he studies.'

TRASER VAJJAH. (66.)

For *tras* (*trasí*), 'to fear,' *vajja* is substituted: as,

Vajjaï, 'he fears.'

MṚIJER LUBHASUPAU. (67.)

For *mṛij* (*mṛiju*), 'to cleanse,' *lubha* and *supa* are substituted: as,

Lubhaï *or* supaï, 'he cleanses.'

VUṬṬAKHUPPAU MASJEH. (68.)

For *masj* (*ṭumasjo*) 'to be immerged,' *vuṭṭa* (?) and *khuppa* are substituted: as,

Vuṭṭaï, khuppaï,' he is immerged.'

DṚIŚEH PULAAṆIAKKAAVAKKHÁH.[1] (69.)

For the root *dṛiś* (*dṛiśir*), 'to see,' *pulaa*, *ṇiakka*, and *avakkha* are substituted: as,

Pulaaï, ṇiakkaï, avakkhaï, 'he sees.'

ŚAKES TARAVAATÍRÁH. (70.)

For the root *śak* (*śaklṛi*) 'to be able,' *tara*, *vaa*, and *tíra* are substituted: as,

Taraï, vaaï, tíraï, 'he is able.'

ŚESHÁṆÁM ADANTATÁ. (71.)

The Anubandhas of the remaining roots are elided, and the roots themselves considered as ending in short *a*: thus,

Bhram (bhramu), 'to wander,' bhamaï, 'he wanders'; chub (chubi), 'to kiss,' chumvaï, 'he kisses.'

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[1] The Prák. Sanj. reads this Sút., "*Dṛiśch pulaa-ṇiachchha-avakkha-sachchaváh*;" the Sanksh. Sára has a Sútra, given by Delius (Rad. Prák.) "*Dṛiśeh pulaa*-[Cod. -*ṇaa*]-*ṇiachchha-avakkha*-[Cod. -*jjha*]-*sachchava-pekkháh*;" so that no doubt we should correct Vararuchi's *ṇiakka* to *ṇiachchha*, which is probably meant in the ex. of v. 2 [*cf.* p. 142]. In the 'Mahávíra-charita' (Trithen's ed.) we twice find the form *puloa* [p. 99, 3, *puloanto chiṭṭhadi*; p. 100, 10, *asoavaṇiásammuham puloedi*] which is the only form I have met with like *pulaa* in the plays. Hema-ch. gives the forms *ṇiachchha*, *pechchha*, *avayachchha*, *avayajjha*, *vajja*, *sachchava*, *dekkha*, *oakkha*, *avakkha*, *avaakkha*, *puloa*, *pulaa*, *ṇia*, *avaása*, *pása*.

## SECTION THE NINTH.

NIPÁTÁH.[1] (1.)

This Section will treat of particles [*nipátáh*], following the method of the Sanskrit grammarians.

HUM DÁNAPṚICHCHHÁNIRDHÁRAṆESHU. (2.)

*Hum* is a particle used in the sense of giving, asking, or speaking emphatically: as,

Hum geṇha appaṇo jíam, 'Go, take your life'; Hum sáhusu sabbhávam, 'Wish good to the good' (?); Hum huvasu tuṇhikko, 'Come, be quiet.'

VIA VEA AVADHÁRAṆE. (3.)

*Via* and *vea* are used in the sense of asseveration: as,

Evam via, evam vea, 'So, certainly.'[2]

O SÚCHANÁPAŚCHÁTTÁPAVIKALPESHU. (4.)

*O* is used in the sense of indication, remorse and indecision; for examples the Comment. refers us to the *Gáthâh*, or poems written in Prákṛit.[3]

IRAKIRAKILÁ ANIŚCHITÁKHYÁNE. (5.)

*Ira*, *kira*, and *kila* are used in doubtful assertion: as,

Pekkha ira teṇa hado, 'See, he was possibly killed by him.'

HUM KKHU NIŚCHAYAVITARKASAMBHÁVANESHU. (6.)

*Hum* and *kkhu* are used in the sense of resolution, doubt, or reflection: as,

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[1] As this Section treats only of interjections, etc., I have not translated all the examples in full.

[2] See Lass. App., p. 189.

[3] The Prákṛit of these first nine Sections [Lassen's 'Dialectus Præcipua'] is peculiarly the poetic dialect. It is called the Máháráshtrí in xii. 32. The Śaurasení is the form employed in prose.

Hum rakkhaso, 'What! is it a Rákshasa?'

NAVARAH KEVALE. (7.)

*Navara* is used in the sense of 'only': as,

Navara[1] annam, 'Only boiled rice.'

ÁNANTARYE NAVARI. (8.)

*Navari* is used in the sense of immediate sequence, 'Then.'

KINO PRAŚNE. (9.)

*Kino* is used in the sense of a question: as,

Kino duvvasi, 'Why are you agitated?'

AVVO DUHKHASÚCHANÁSAMBHÁVANESHU. (10.)

*Avvo* is used in the sense of distress, indication, or reflection: as,

Avvo kajjalarasaranjiehim achchhíhim, 'Alas! (I am undone) by those eyes tinged with collyrium,' etc.

ALÁHI NIVÁRANE. (11.)

*Aláhi* is used in the sense of opposition: as,

Aláhi kalahalesena, 'Enough of this petty quarrelling.'

AÏ VALE SAMBHÁSHANE. (12.)

*Aï* and *vale* are used in the sense of addressing a person: as,

Aï múlam pasúsaï, 'Is the root dried up?' Vale kim kalesi avale, 'Come maiden, what are you thinking of?'

NAVI VAIPARÍTYE. (13.)

*Navi* is used in the sense of contrariety: as,

Navi taha pahasaï válá, 'Not even the maiden smiles.'[2]

SÚ KUTSÁYÁM. (14.)

*Sú* is used in the sense of censure: as,

Sú sivino, 'Sleep! for shame!'

RE ARE HIRE SAMBHÁSHANARATIKALAHÁKSHEPESHU. (15.)

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[1] Perhaps this should be *navaram*; *cf.* Ratnávalí, p. 26, 12, '*Saranam navaram ekam.*' *Cf.* Lenz, Urvaśí, App. p. 15.

[2] *Navi* = *nápi*, 'not even,' ['*nedum*,' Lass. p. 370]; the MSS. explain it by *viparítam* in the sense of perverse or contrary to one's expectation.

*Re*, *are*, and *hire* are used in the sense of addressing a person, or of delight, or quarrelling: as,

Re má karehi, 'Oh! do not do it!' etc.

MMIVAMIVAVIÁ IVÁRTHE. (16.)

*Mmiva*, *miva*, and *via* are used in the sense of *iva*, 'like': as,

Gaaṇam mmiva, (miva, *or* via,) kasaṇam, 'Black like the sky.'

[AJJA ÁMANTRAṆE.] (17.)

*Ajja* is used in the sense of courteous address: as,

Ajja maháṇuháva kim karesi, 'What art thou doing, oh illustrious one?'[1]

ŚESHAH SANSKṚITÁT. (18.)

The remainder [*i.e.*, all that has not been treated of], whether rules for letters, genders, *taddhita* derivatives, composition, or affixes, etc., must be learned from the Sanskrit grammar (as Prákṛit assumes this as its basis); they are omitted here from fear of swelling the treatise beyond its proper size.

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[1] This Sút. is doubtful, being only found in four MSS. In the ex. given, *ajja* might be for *árya*.

## SECTION THE TENTH.

PAIŚÁCHÍ. (1.)

The Paiśáchí is the dialect of the Piśáchas,[1] or 'goblins,' which (like the other dialects) is explained in this section by definitions and examples.

PRAKṚITIH ŚAURASENÍ. (2.)

The original of this dialect [*i.e.*, that which forms the base on which its peculiarities are engrafted] is the Śaurasení (or the Prákṛit dialect peculiar to prose; *cf.* xii. 1).

VARGÁṆÁM TṚITÍYACHATURTHAYOR AYUJOR ANÁDYOR ÁDYAU. (3.)

Instead of the third and fourth letters of each class, when single and non-initial, we must use the first and second respectively [*i.e.*, *k* for *g*, and *kh* for *gh*; *ch* for *j*, and *chh* for *jh*, etc.]: as,

Gakanam, mekho, ráchá, nichchharo,[2] etc.

Gaganam, 'the sky'; meghah, 'a cloud'; rájá, 'a king'; nirjharah, 'a cascade,' etc.

IVASYA PIVAH. (4.)

*Piva* is used for *iva*, 'like:' as,

Kamalam piva mukham, 'A face like a lotus.'

ṆO NAH. (5.)

*N* is used for *ṇ*: as,

Taluní *for* taruṇí, 'a girl.'

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[1] I know of no instances of this dialect in any of the plays; the Rákshasas who are introduced in the Veṇísamhára speak a kind of *Arddhamágadhi* [*cf.* Lass. p. 411], without the two peculiar features of the Paiśáchí, the dental nasal, and the substitution of hard for soft consonants.

[2] This is not a good ex., as it should be a *single* letter. I omit the remaining examples.

SHṬASYA SAṬAH. (6.)

*Saṭa* is used for *shṭa*: as,

Kasaṭam mama vaṭṭaï, 'It is my sorrow.

SNASYA SANAH. (7.)

*Sana* is used for *sna*: as,

Sanánam *for* snánam, 'bathing.'

RYASYA RIAH. (8.)

*Ria* is used for *rya*: as,

Bháriá *for* bháryá, 'a wife.'

JṈASYA ṈJAH. (9.)

*Ṉj* is used for *jṉ*: as,

Viṉjáto, *for* vijṉáta, 'known.'

KANYÁYÁM NYASYA. (10.)

*Ṉj* is substituted for *ny* in the word *kanyá*, 'a girl:' as,

Kaṉjá.

JJA CHCHA. (11.)

*Chch* is used for the *jj*, which in the Śaurasení dialect is substituted for *ry* [*cf.* iii. 17]: as,

Kachcham *for* káryam, 'to be done.'

RÁJNO RÁCHI ṬÁṄASIṄASṄISHU VÁ. (12.)

*Ráchi* is optionally used for *rájan*, 'a king,' before the case-affixes of the instr., abl., gen., and loc. singular: as, instr., *ráchiná* or *ranjá*; abl. and gen. *ráchino* or *ranjo*; loc., *ráchini* or *ranji*. 'Why do we specify these cases?' Because we have in nom. sing., *ráchá*, acc. sing., *ráchánam*, and acc. plur. *ranjo* by Sútras 3, 9.

KTWAS TÚNAM. (13.)

*Túnam* is used for *ktwá*, the affix of the indecl. past participle: as,

Dátúnam *for* datwá, 'having given,' etc.

HṚIDAYASYA HITAAKAM. (14.)

*Hitaaka* is used for the word *hṛidaya*, 'the heart:' as,

Hitaakam harasi me taluni, 'Maiden, thou ravishest my heart.'

## SECTION THE ELEVENTH.

MÁGADHÍ. (1.)

The Mágadhí is the dialect of the Mágadhas, and it is here explained by definitions and examples.

PRAKṚITIH ŚAURASENÍ. (2.)

The original of this dialect is the Śaurasení.

SHASOH ŚAH. (3.)

*Ś* is substituted for *sh* and *s*: as,

Máśe, viláśe, *for* máshah, 'a bean,' and vilásah, 'coquetry' [for the final *e*, *cf.* S. 10].

JO YAH. (4.)

*Y* is substituted for *j*: as,

Yáyade *for* jáyate, 'he is born.' [For the *d*, *cf.* xii. 3.]

CHAVARGASYÁSPṚIŚHṬATÁ[1] TATHOCHCHÁRAṆAH. (5.)

The palatal letters are pronounced with but a very slight contact of the tongue with the roof of the mouth (*aspṛishṭatá*).

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[1] This Sútra is very unintelligible as it stands in the MSS. with *spashṭatá*, and Lassen's conjecture of *aspashṭatá* does not seem satisfactory; the above is merely given as a conjectural emendation. The *ábhyantara-prayatna*, or internal effort in the utterance of the palatals is properly *spṛishṭa*, because the organs of utterance are 'in contact'; but in that of the semi-vowels (of which *y* corresponds to the palatals) it is *íshat-spṛishṭa*, because here they but slightly touch; which I suppose to be meant by the Sanksh. Sára's "*Yapachavargayuktá manáguchcháryáh.*" *Aspṛishṭa* properly refers to the vowels, but may here perhaps mean simply *íshat-spṛishṭa*. In any case, the rule seems to refer to niceties of pronunciation. If the palatals really had this feeble sound, of course the aspirates *chh* and *jh* lose the additional letter which is prefixed to them in the proper Prákṛit [*cf.* Lass. p. 397.]

HṚIDAYASYA HAḌAKKAH. (6.)

*Haḍakka* is substituted for *hṛidaya*, 'the heart:' as,

Haḍakke álale mama, 'respect in my heart' (?).

ṚYARJAYOR YYAH. (7.)

*Yy* is substituted for *ry* and *rj*: as,

Kayye, duyyane *for* káryam, 'to be done,' durjanah, 'wicked.'

KSHASYA SKAH. (8.)

*Sk* is substituted for *ksh*: as,

Laskaśe, daske *for* rákshasah, 'a demon,' dakshah, 'clever.'

ASMADAS SAU HAKE HAGE AHAKE. (9.)

For *asmad*, 'I,' followed by the nom. affix *su*, *hake*, *hage* and *ahake* are substituted: as,

Hake, hage, *or* ahake bhaṇámi, 'I speak.'

ATA IDETAU LUKCHA. (10.)

*Su* is continued from Sút. 9. When *su* follows a noun ending in *a*, *i* and *e* are substituted; elision of the affix is also optionally allowed: as,

Eśi láá, eśe puliśe, eśa puliśa *for* esha rájá, 'this king,' esha purushah, 'this man.'

KTÁNTÁD UŚCHA. (11.)

*U* is substituted when the affix *su* follows a word ending with the affix *kta*; and also (as we infer from the *cha* of the Sút.) we may optionally use the *i* or *e* of the preceding Sút., or even elide the affix: as,

Haśidu *or* haśidi, haśide, haśida, *for* hasitah, 'smiling.'

ṄASO HO VÁ DÍRGHATWAMCHA. (12.)

*Ha* is optionally substituted for *ṅas*, the affix of the gen. sing., and at the same time the preceding vowel is lengthened: as,

Puliśáha *or* puliśaśśa dhaṇe *for* purushasya dhanam, 'the man's wealth.'

ADÍRGHAS SAMBUDDHAU. (13.)

When the affix *su* follows a noun ending in *a*, in the sense of the vocative, the *a* is lengthened: as,

Puliśá ágachchha, 'Approach, oh man.'—'Why do we say in the sense of the vocative?' Compare Vamhanaśśa dhaṇe, 'the bráhmaṇ's wealth.'

CHIṬṬHASYA CHISHṬHAH. (14.)

*Chishṭha* is the Mágadhí substitution for *chiṭṭha*, the Śaurasení form of

*shṭhá,* 'to stand: as,

Pulise chishṭhadi, 'the man stands.'

KṚIÑMṚIÑGAMÁM KTASYA ḌAH. (15.)

*Ḍa* is substituted for the affix *kta* in the verbs *kṛi* (*ḍukṛiñ*), to do,' *mṛi* (*mṛiṅ*), 'to die,' *gam* (*gamḷṛi*), 'to go:' as,

Kaḍe, maḍe, gaḍe *for* kṛitah, 'done'; mṛitah, 'dead'; gatah, 'gone.'

KTWO DÁṆIH. (16.)

*Dáṇi* is substituted for the affix *ktwá*: as,

Śahidáṇi gaḍe, 'after having borne it, he went;' kariḍáṇi áaḍe, 'after having done it, he came.'

ŚṚIGÁLASYA ŚIÁLÁŚIÁLEŚIÁLAKÁH. (17.)

For *śṛigála,* 'a jackal,' we have these three substitutes:

Śiálá, śiále, śiálake.

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[As the Mágadhí dialect is of considerable interest, I have added the following abridgement of Hema-chandra's corresponding Sútras: which immediately follow those on the Śauraseni: *Cf.* App. C.

287. *Ata et sau punsi mágadhyám* [*cf.* Var. xi. 10].

288. *Rasor laśau* [*cf.* Var. xi. 3].

289. *Shasoh samyoge so 'grishme,* with Comm., 'the dental *s* is substituted for *s* and *sh* in a conjunct, except in the word *grishma* (thus revoking the rule corresponding to Vararuchi, iii. 1): as, *hasti, śuskam, kastam* [*sic*]; but *gimha = grishma.*

290. *Ṭṭashṭhayoh sṭah.* 'The cerebral *ṭ* joined to the dental *s*, is used for *ṭṭ* and *shṭh*: as, *bhasṭá* for *bhaṭṭá, kasṭe* for *káshṭham, śusṭu* for *sushṭhu.*' [1]

291. *Stharthayoh stah*; with ex. *uvastide* [*upasthita*], *astavati* [*arthavati*?]. [The writing of *rtha* in the MSS. is doubtful.]

292. *Jadyayám yah.* '*Y* is substituted for *j* and *dy*, and an initial *y* does not become *j* [*cf.* Var. ii. 31]: as, *yáṇádi, viyyá,* etc.

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[1] This remarkable Sútra is borne out by the MSS. of the Mrichchhakaṭika [*cf.* Stenzler, preface], which however have the palatal sibilant; but in Prinsep's Girnar Inscription [Bengal As. Soc. Journal, vol. vii. p. 278] we find the dental as above.

293. *Nya-ṇya-jṇa-ṇjám ṇjah.*

294. *Vrajer jah*; with ex. *vaṇjadi* = *vrajati*, 'he goes.'

295. *Chhasya ścho 'nádau;* with ex., *gaścha* [*gachchha*], *puśchadi* [*prichchhati*].

296. *Kshasya skah.* [*cf.* Var. xi. 8; the *ska* is here written with the *jihwámúlíya.*]

297. *Skah prekshâchakshoh* [this *ska* is *not* written with the *jihwámúlíya*]; with ex. *peskadi* = *prekshate*, and *áchaskadi* = *áchakshate.*

298. *Tishṭhaś chishṭhah*;[1] with ex. *chishṭhadi* [*cf.* Var. xi. 14].

299. *Avarṇád vá ṅaso ḍáhah*[2] [*cf.* Var. xi. 12].

300. *Ámo ḍáha vá*; with ex. *śayaṇáha* or *śayaṇáṇam.*

301. *Aham-vayamor hage* [*cf.* Var. xi. 9].

302. *Śesham saurasenívat* [*cf.* Var. xi. 2].

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[1] One MS. has *shṭa* for *shṭha.*

[2] This *ḍ* is merely an '*it*' or grammatical technicality, and is added to an affix, to imply that the word which is to receive the affix must drop its final vowel and any consonant which may follow it; *cf.* Páṇini, vi., 4, 143. Vararuchi never uses this sign.

## SECTION THE TWELFTH.

[The twelfth Section treats of the Śaurasení dialect, or that modification of the Máháráshtṛí (or Prákṛit properly so called), which is usually found in the prose passages of the dramas. In consequence of the loss of Bhámaha's commentary on this Section, many of Vararuchi's Sútras are obscure and corrupt; Hema-chandra's corresponding rules are given in Appendix C, but even these leave many difficulties unexplained. I have not attempted a translation of this Section, but have contented myself with adding a few explanatory notes; *cf.* Lass. App., pp. 49—58.]

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(3.) This is clearly explained in Hema-ch. 260, 267.

(4.) *Várado* = *vyápṛitah.*

(5.) *Pudo* or *puddah* = *putrah.*

(6.) *Giddho* = *gṛidhrah.*

(8.) The Máháráshtṛí forms, by iii. 5, are *savvajjo,* etc., while the prose forms by this Sút. are *savvaṇṇo,* etc.

(9.) *Ia* is the proper prose form of the indecl. part.; *cf.* Hema-ch. 271.

(10.) *Kadua, gadua* = *kṛitwá, gatwá*; *cf.* Hema-ch. 272.

(11.) This allows such a form as *vaṇáni* for the neuter nom. or acc. plural, as well as the Máhár. *vaṇái* [v. 26].

(12.) *Cf.* Hema-ch. 269.

(13.) *Bhavissadi, havissadi, huvissadi* are the common prose forms of the future of *bhú,* not the contracted forms *hossam, hohimi,* etc.

(14.) *De* is used for the root *dá,* as *dedi* = *dadáti*; but *daïssam* = fut. *dásyámi.*

(15.) *Kara* is the prose substitute for *kṛi*; *kuṇa* [viii. 13] is restricted to verse.

(16.) *Chiṭṭha* = *shṭhá*, as *chiṭṭhadi* [*cf.* vi. 63, xi. 14].

(17.) *Sumara* is the prose form for *smṛi*; the other form in viii. 18 is poetical.

(18.) *Cf.* v. 14, Var. Lect.

(19, 20.) These are conjectural. "*Achchha* is used in prose for the root *as*, 'to be:' as, *achchhámi* = *asmi*." Lassen (p. 346) quotes from the Sanksh. Sára *achchhaï, achchhanti, achchhattha* or *achchhaha*. "*Atthi* is used in prose for the root *as*, 'to be,' with the personal affix *tip*, i.e., *asti*."

(21.) This is conjectural; *cf.* Lass. App., p. 56, and Sanksh. Sára, 15. If correct, it would imply that *ssam* is optionally substituted for the affix of the first [*third*] person sing. of the future, and also that the previous vowel may be lengthened: as, *Karissam* or *karísam*, for *karishyámi*.

(22.) *Itthí* is the prose form for *strí*, 'a woman.'

(25.) This allows the form *vaam*, 'we,' as well as the *amhe* of vi. 43.

(26.) If we adopt Lassen's first conjecture *ṅeh ssitthau*, this will refer to vi. 2, and prohibit the locative form in *mmi* from being used in prose. As the form in *him* (as, *tahim*, etc.) is also found in prose, Lassen proposes a second conject., *ṅeh ssihitthâh*; but as this rule only refers to vi. 2, and *him* would still remain by virtue of vi. 7, *ṅeh ssitthau* is no doubt the true reading.

(27.) The *átmanepada* affixes are not used in prose; *cf.* Lass. p. 380.

(28.) This Sút. is corrupt, but seems to imply that *e* may be used before any personal affix, as in the Máhár. by vii. 34.

(29.) This seems to imply that *e* may be used for the first person of the imperative or potential [*cf.* Lass. App.] as *bhare* for *bhareyam*, but this is very doubtful. The *cha* would imply that the common form [vii. 18 ?] may be also used.

(30.) *Cf.* iii. 18.

(31.) If Lassen's conjecture is correct, the forms of ii. 35 are not used in prose.

(32.) This Sút. is important, as fixing the name of the principal Prákṛit dialect, with which the Śaurasení so nearly agrees. All the rules, therefore, of Sections i.—ix. equally apply to the prose or the poetical Prákṛit, with the exception of the points mentioned in this Section.

# APPENDIX D.

## ON PAGE 132 (III. 58).

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It has been stated in the little Introduction to Prákrit Grammar prefixed to this work, that Prof. Lassen has established the principle that a long vowel is shortened before two consonants; with the two subsidiary rules, (*a*) if the long vowel be retained, one of the consonants is elided, and (*b*) a short vowel before two consonants is occasionally lengthened by eliding one of them (*cf.* Inst. pp. 139-144). There can be no doubt that these are continually confirmed by the later Prákrit; but how are we to account for the fact, that Vararuchi nowhere states them in his Sútras? The MS. W has indeed a spurious Sútra, *Samyoga-púrvo hraswah,* (see App. A. 3), which, though certainly not Vararuchi's, seems to affirm the first; yet the Prákrita Sanjívaní, an elaborate commentary on Vararuchi (for an account of which, see preface), never recognises it, even in explaining such a change as that of '*á*scharya' to '*a*chchhera' (see note, p. 109). Bhámaha resorts to an artifice to include a partial application of (*b*) in i. 17; and the Sanksh. Sára allows (*b*) in its 190th rule, '(*dírghah*) *ad id ul lupta-vyanjane.*' (Lass. App. p. 47). But it is only Hema-chandra who states them clearly in the two following rules: (Páda i. Sút. 42) *Lupta-ya-ra-va-śa-sha-sám śa-sha-sám dírghah*;—'wherever a *y, r, v, ś, sh* or *s* is elided, which precedes or follows an *ś, sh,* or *s,* the preceding vowel is lengthened: as, *Pásaï, síso, áso, púso,* etc., for *Paśyati, śishya, aśwa, pushya,* etc.'—(Páda ii. Sút. 90) *Na dírghánuswárát* (which follows a Sút. corresponding to Var. iii. 50, *q.v.*); 'the doubling previously enjoined [*cf.* Var. iii. 50] is forbidden *after a long vowel* or an anuswára [for the latter, *cf.* Var. iii. 56], whether these have been introduced by previous rules [*lákshaṇika*] or are the original letters of the word [*alákshaṇika*]; as *nísáso* for *niśwása* (where the *i* is lengthened by Hema-chandra's rule quoted above); *ísaro* for *íśwara* (where the *í* is originally

long), and similarly *pháso, pásam* for *sparśa* and *párśwa,*' etc. Bhámaha by the examples given in his commentary on Vararuchi iii. 58, would seem to include such words under it: but surely if Vararuchi had intended this rule to exercise such a wide influence, he would have expressed himself more clearly, and would have specified the class by a better denomination than *sevádi,* as he had before done in a similar case in i. 20 by *tundu-rúpeshu,* which at once defines the class of words to which it applies; see Comment., *ad locum.* Nor is there any reason, if such a principle had been recognised by him, for his inserting such a Sútra as viii. 46, as the words therein specified would have at once come within its influence, without needing any further remark. Are we therefore to interpret the silence of Vararuchi as evidence that the principle in question grew up gradually in Prákṛit, and only became fully recognised in later times?

# APPENDIX E.

## HEMACHANDRA'S SÚTRAS ON VOWELS IN SANDHI.

(*Cf.* Var. iv. 1),

(Páda i. Sútras 3—9).

[As Vararuchi is defective in this part of Prákrit Grammar, the following Sútras from Hema-chandra are added to supply the deficiency. I have omitted many of the examples, as these are often obscure and corrupt from the general absence of Sanskrit explanations. Prof. Lassen has discovered many of these rules by induction from the instances in the plays; *cf.* Inst., pp. 167-9.]

3. *Dírgha-hraswau mitho vrittau.*—Vrittau samáse swaránám dírgha-hraswau bahulam bhavatah, mithah parasparam; hraswasya dírghah; (*antarvedih*) *antávei*; kwachin na bhavati, '*juvaïano*;' kwachid vikalpah, (*pati-griham*) *paiharam païharam*, etc.: dírghasya hraswah [examples obscure in MSS.]—kwachid vikalpah, *jáünaadam jaünáadam, naïsottam naísottam, vahumuham vahúmuham* [*cf.* note, p. 135].

4. *Padayoh sandhir vá.*—Sanskritoktah sandhih sarvah prákrite padayor vyavasthitavibháshayá bhavati; *vásesi vása isí* [= *vyása rishih*?]; *visamáavo visamaáavo* [explained in marg. by *vishamátapah*], etc.—Padayor iti kim? *páu, paí*, etc.—Bahuládhikárát[1] kwachid ekapade 'pi; *káhii, káhí.*

5. *Na yuvarnasyáswe.* *I*varnasya *u*varnasya cha, aswe varne pare [*i.e.*, followed by a different vowel], sandhir na bhavati. . . . . Aswa iti kim? Puhavíso [= prithiví + ísa].

6. *Edotoh sware.*—Ekára-okárayoh, sware pare, sandhir na bhavati.

7. *Swarasyodvritte.*—Vyanjana-sampriktah swaro, vyanjane lupte, yo 'vaśishyate, sa 'udvritta' iha uchyate [*i.e.*, a vowel, which has lost its original consonant by elision, is called *udvritta*]; swarasya, udvritte sware pare, sandhir na bhavati. [*Cf.* Lass. Inst., p. 170].

8. *Tyádeh.*—Tip-ádínám swarasya, sware pare, sandhir na bhavati; hoi iha = bhavati iha.

9. *Luk.*—Swarasya, sware pare, bahulam lug bhavati; nísásúsásá = niśwásochchhwásau (niśwása + uchchhwása). [*Cf.* note transl. p. 136.]

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[1] For this, see Preface.

# INDEX OF PRÁKṚIT WORDS

## OCCURRING IN THE FOREGOING PAGES.[1]

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[1] As this Index is intended to comprise chiefly the *useful* Prákṛit words, I have not always inserted those Prákṛit examples which only reproduce the Sanskṛit forms unaltered; and also in cases of nominal and pronominal inflexions, I have often contented myself with a single general reference. Wherever the Prákṛit form differs in gender from the Sanskṛit, I have noticed the discrepancy.

## Á. (आ)



## I. (इ)

## Í. (ई)

Ísálú = írsháván, iv. 25.
Ísaro = íśwarah, iii. 58.

## U. (उ)

Ua, uaha = paśya, paśyata, i. 14 (*cf.* transl. note).
Ukká = ulká, iii. 3.
Ukkero = utkarah, i. 5.
Ukkhaam, ukkhá- = utkhátam, i. 10.
Uchchhá = ukshá, iii. 30.
Uchchhitto = utkshiptah, iii. 30.
Uchchhú = ikshuh, i. 15. iii. 30.
Ujjuo = ṛijuh (ṛijukah), iii. 52.
Uttarijjam, Uttaríam, } = uttaríyam, ii. 17.
Udú = ṛituh, i. 29. ii. 7.
Uddhumáí = uddhamati, viii. 32.
Uppalam = utpalam, iii. 1.
Uppáo = utpátah, iii. 1.
Ubbhavaï = udbhavati, viii. 3.
Umbaram = udumbaram, iv. 2.
Umhá = ushmá, iii. 32.
Ulavo = ulapah, ii. 15.
Ulúhalam = ulúkhalam, i. 21.
Uvvivaï = udvijate, viii. 43.
Uvvellaï = udveshṭate, viii. 41.
Uvasaggo = upasargah, ii. 15.
Ussavo = utsavah, iii. 42. (*cf.* v.l.)
Ussuo = utsukah, iii. 42.

## E. (ए)

Ea = eva, iv. 5.
Eam = ekam, iii. 58 = evam, iv. 5.
Eáraha = ekádaśa, ii. 14, 44.
Ekkam = ekam, iii. 58.
Eṇhim = idáním, iv. 33.
Ettiam, Eddaham, } = etávat, iv. 25, Comm. (*cf.* App. B.)
Etto = etasmát, vi. 20, 21.
Ettha = etasmin, vi. 21 (or rather 'atra'; *cf.* Lass. p. 129).
Edam = etad, enam, vi. 22.
Ediṇá, edeṇa = etena, vi. 3.
Edesim, Edáṇa, Edáṇam, } = eteshám, etásám, vi. 4.
Erávaṇo = airávatah, i. 35. ii. 11.
Eriso = ídṛiśah, i. 19, 31.
Evva = eva, iv. 5.
Eśa, eśi, eśe = eshah, xi. 10. (*Mág.*)
Esa, eso = eshah, vi. 19, 22.

## O. (ओ)

Okkhalam = ulúkhalam, i. 21.
Ováhaï = avagáhate, viii. 34.
Ovásaï = avakásate, viii. 35.
Osáriam = apasáritam, iv. 21.
Oháso = avahásah, iv. 21.

## K. (क)

Kaam = kṛitam, i. 27. v. 23 (*cf.* note)
Kaïavo = kaitavah (?), i. 36.
Kaïá = kadá, vi. 8.
Kaí = kapih, ii. 2.
Kaürao = kauravah, i. 42.
Kaüsalo = kauśalam (?). i. 42.
Kachcham = káryam, x. 11. (*Paiś.*)
Kanjá = kanyá, x. 10. (*Paiś.*)
Kanjaá = kanyaká, xii. 7. (*Śaur.*)

Keriso = kídṛiśah, i. 19; *cf.* i. 31.
Keláso = kailásah, i. 35.
Kevaṭṭao = kaivartakah, iii. 22.
Kesim = kesháṃ, kásám, vi. 4.
Koṭṭimam = kuṭṭimam, i. 20.
Kotthuho = kaustubhah, i. 41. iii. 12.
Komuí = kaumudí, i. 41.
Kosambí = kauśámbí, i. 41.
Kosalo = kauśalam (?), i. 42.
Kkhu = khalu, ix. 6.

Kh. (ख)

Khaïam = kháditam, i. 10.
Khaggo = khaḍgah, iii. 1.
Khaṇam = kshaṇam, iii. 31.
Khado = khsatah, iii. 29.
Khando = skandah, iii. 29.
Khandho = skandhah, iii. 29.
Khamá = kshamá, iii. 31 = kshmá, iii. 63.
Khambho = stambhah, iii. 14, 50.
Khaliam = skhalitam, iii. 1, 50.
Khá = khád (*root*), viii. 27.
Kháiam = kháditam, i. 10.
Kháṇú = stháṇuh, iii. 15.
Khujjo = kubjah, ii. 34.
Khuppa = masj (*root*), viii. 68.
Khoḍao = sphoṭakah, iii. 16.

G. (ग)

Gaá = gadá, ii. 2.
Gaüravam = gauravam, i. 43.
Gao = gajah, ii. 2.
Gaggaro = gadgadah, ii. 13.
Gachchham = gamishyámi, vii. 16.
Gaḍe = gatah, xi. 15. (*Mág.*)
Gaḍḍo = gartah, iii. 25.
Gaḍḍaho = gardabhah, iii. 26.
Gadua = gatwá, xii. 10. (*Śaur.*)
Gabbhiṇam = garbhitam, ii. 10.
Gammaï, Gamijjaï, Gamíaï, } = gamyate, vii. 9. viii. 58.
Gariho = garhah, iii. 62.
Garuam, Garuí, } = guru, gurví, i. 22 (*cf.* iii. 65).
Gahavaí = gṛihapatih, iv. 32.
Gahijjaï, gáhi- = gṛihyate, viii. 61.
Gahiram = gabhíram, i. 18.
Gá, gáa = gai (*root*), viii. 25. 26.
Gáravam = gauravam, i. 43.
Gáhá = gáthá, ii. 27.
Giṭṭhí = gṛishṭih, i. 28.
Giddho = gṛidhrah, xii. 6 (*Śaur.*)?
Gimho = gṛíshmah, iii. 32.
Girá = gir, iv. 8.
Guṇṭhí = gṛishṭih, iv. 15.
Gujjhao = guhyakah, iii. 28.
Geṇha = grah (*root*), viii. 15 = gṛiháṇa, ix. 2.
Goṭṭhí = goshṭhí, iii. 1.
Golá = godávarí, iv. 33.

Gh. (घ)

Ghaṇá = ghṛiṇá, i. 27.
Gharam = gṛiham, iv. 32, 33.
Ghe, Ghet, } = grah (*root*), viii. 16 (*cf.* transl.).
Gheúṇa = gṛihítwá, iv. 23.
Ghettavvam = grahítavyam, viii. 16.
Ghettúṇa = gṛihítwá, viii. 16 (*cf.* note, transl.).

Já = yávat, iv. 5.
Jáṇa = jná (*root*), viii. 23.
Jámáuo = jámátrikah, i. 29.
Jámáá, -aro = jámátá, v. 35.
Jáva = yávat, iv. 5.
Jása = yasya, vi. 5.
Jáhe = yadá, vi. 8.
Jiṇa = ji (*root*), viii. 56, 57.
Jiṇá = yena, vi. 3.
Jivvaï = jíyate, viii. 57 (*cf.* vii. 9).
Jissá, *etc.* = yasyáh, vi. 6.
Jíam = jívitam, ii. 2. iv. 5.
Jíi, jíe, *etc.* = yasyáh, vi. 6 (*cf.* v. 22).
Jíá = jyá, iii. 66.
Jíviam = jívitam, iv. 5.
Jíhá = jihwá, i. 17. iii. 54.
Jujjhaï = yudhyate, viii. 48.
Juguchchhá = jugupsá, iii. 40.
Juggam = yugmam, iii. 2.
Juvá, juváṇo = yuvá, v. 47.
Júra = krudh (*root*), viii. 64.
Jettiam, } = yávat, iv. 25 (*cf.* App.
Jeddaham, } B.)
Jevva = eva, xii. 23. (*Śaur.*)
Joggo = yogyah, iii. 2.
Jovaṇavanto = yauvanaván, iv. 25.
Jovvaṇam = yauvanam, i. 41. iii. 52.

## Jh. (झ)

Jhá, jháa = dhyai (*root*), viii. 25, 26.
Jhijja = kshi (*root*), viii. 37.

## Ṭh. (ठ)

Ṭhá, ṭháa = shṭhá (*root*), viii. 25, 26.
Ṭhiam = sthitam, v. 13, 22.

## Ḍ. (ड)

Ḍaṇḍo = daṇḍah, ii. 35 (*cf.* xii. 31).
Ḍasaṇo = daśanah, ii. 35.
Ḍolá = dolá, ii. 35 (*cf.* xii. 31).

## Ṇ. (ण)

Ṇaaṇam = nayanam, ii. 2.
Ṇaaram = nagaram, ii. 2.
Ṇaïggámo = nadígrámah, iii. 57.
Ṇaïsotto = nadísrotas, iv. 1 (*cf.* iii. 52)
Ṇaí = nadí, ii. 42. v. 19-22, 29. vi. 60.
Ṇaígámo = nadígrámah, iii. 57.
Ṇaísotto = nadísrotas, iv. 1.
Ṇaülam = nakulam, ii. 2.
Ṇakkho = nakhah, iii. 58.
Ṇaggo = nagnah, iii. 2.
Ṇachchaï = nṛityati, viii. 47.
Ṇaṭṭao, -í = nartakah, -kí, iii. 22.
Ṇaḍo = naṭah, ii. 20.
Ṇavara = kevala, ix. 7.
Ṇavari, *particle*, ix. 8.
Ṇavi = na + api, ix. 16.
Ṇaham = nabhas, iv. 6, 19.
Ṇaho = nakhah, iii. 58.
Ṇáhalo = láhalah (?), ii. 40; *cf.* var. lect. and note, transl.
Ṇiachchha (?) = driś, viii. 69; *cf.* note, transl. and v. 2.
Ṇichcham = nityam, iii. 27.
Ṇijjharo = nirjharah, iii. 51.
Ṇiṭṭhuro = nishṭhurah, iii. 1.
Ṇiḍálam = laláṭam (Sans. *niṭálam*), iv. 33.
Ṇiddá = nidrá, i. 12.
Ṇiddálú = nidráván, iv. 25.

## Th. ( थ )



## D. ( द )

## Dh. ( ध )



## P. ( प )

Páṇáinto = práṇavat, iv. 25.
Páṇiam = páníyam, i. 18.
Páráo, párávao = párávatah, iv. 5.
Pálei = padyate, viii. 10.
Pávadaṇam = pádapatanam, iv. 1. (*cf.* note transl.)
Piá, piaro = pitá, v. 35.
Piápiam, piá- = pítápítam, iv. 1 (?)
Pikkam = pakwam, i. 3. iii. 3.
Piṭṭham = pishṭam, i. 12.
Piva = iva, x. 4. (*Paiś.*)
Píam, píalam = pítam, -alam, iv. 26.
Píṇattaṇam, Píṇadá, } = píṇatá, iv. 22.
Puṭṭham, Puṭṭhí, } = prishṭham, iv. 20.
Puḍo, puḍḍo = putrah, xii. 5 (*Śaur.*)
Puppham = pushpam, iii. 35, 51.
Purillam = paurastyam, iv. 25, comment.; *cf.* App. B, and transl.
Puriso = purushah, i. 23.
Pulaaï = paśyati, viii. 69; *cf.* p. 173.
Puliśáha = purushasya, xi. 12 (*Mág.*)
Puvvaṇho = púrváhṇah, iii. 8.
Puso, pusso = pushyah, iii. 58. [Query *púso*; *cf.* App. D.]
Puhaví = prithaví, i. 13, 29.
Pekkhaï, pechchhaï = prekshate, v. 14, var. lect., *cf.* xii. 18, and p. 173.
Peṭṭham = pishṭam, i. 12.
Peṇḍam, piṇ- = piṇḍam, i. 12.
Pemmam = preman, iii. 52. [*Qy.* 'pemmo'? *cf.* iv. 18, but in Ratn., p. 26, 12, *pemmam.*]
Perantam = paryantam, i. 5. iii. 18.
Pokkharo = pushkarah, i. 20. iii. 29.
Potthao = pustakam (*neut.*), i. 20.

Ph. ( फ )

Phanso = sparśah, iii. 36. iv. 15.
Phaṇaso = panasah, ii. 37.
Phandanam = spandanam, iii. 36.
Phariso = sparśah, iii. 62.
Pharuso = parushah, ii. 36.
Phaliam = paṭitam (?), viii. 9.
Phalihá = parikhá, ii. 30, 36.
Phaliho = parighah, ii. 30, 36.
Phaliho = sphaṭikah, ii. 4, 22.
Phuttaï, Phuḍaï } = sphuṭati, viii. 53.

Bh.[1] ( भ )

Bhaapphaí = vrihaspatih, iv. 30.
Bhaïravo = bhairavah, i. 36.
Bhattam = bhaktam, iii. 1.
Bhattáro = bhartá, v. 31, 33.
Bhaddam = bhadram, iv. 12.
Bhamaï = bhramati, viii. 71.
Bhamiro = bhramaṇaśílah, iv. 24.
Bhara = smṛi (*root*), viii. 18; *cf.* p. 167.
Bharaṇijjam, Bharaṇíam, } = bharaṇíyam, ii. 17.
Bharaho = bharatah, ii. 9.
Bhá = bhí (*root*), viii. 19.
Bháaṇam = bhájanam, iv. 4.
Bháá, bháaro = bhrátá, v. 35.
Bháṇam = bhájanam, iv. 4.
Bháriá = bháryá, x. 8 (*Paiś.*)

[1] For words beginning with *b*, see under *v*.

## M. (म)

[1] This form continually occurs in the Prákrit songs in the 4th Act of the Vikramorvaśí.

## V. (व)

## Ś. ( श )



## S. ( स ).



[1] *Viṇṇattí = vijnaptih* would be a better example; *cf.* note, transl.

Súro = súryah, iii. 19.
Súsaï = śushyati, viii. 46.
Se = tasya, tasyáh, vi. 11.
Sechcham = śaityam, i. 35.
Sejjá = śayyá, i. 5. iii. 17.
Sendúram = sindúram, i. 12.
Sebháliá = śepháliká, ii. 26.
Sevá, sevvá = sevá, iii. 58.
Selo = śailah, i. 35.
So = sah, vi. 22.
Soamallam = saukumáryam, i. 22. iii. 21.
Soúṇa = śrutwá, iv. 23.
Sochchham = śroshyámi, vii. 16.
Soṇhá = snushá, ii. 47.
Sottam = srotam, iii. 52.
Somálo = sukumárah, ii. 30 (*cf.* note transl., and Errata p. xxxii.)
Sommo = saumyah, iii. 2.
Soriam = śauryam, iii. 20.
Sossam = śushma, iii. 2. (*cf.* iii. 32?)

## H. (ह)

Hanso = hraswah, iv. 15.
Hake, hage = aham, xi. 9 (*Mág*).
Hadakke = hṛidayam, xi. 6 (*Mág.*)
Haṇumanto, Haṇumá, } = hanumán, iv. 25.
Hattho = hastah, iii. 12, 50.
Hado = hatah, ii. 7.
Ham = aham (*asmad* decl. vi. 40—53.
Hammaï = hanti, viii. 45.
Harisa = hṛish (*root*), viii. 11.
Hariso = harshah, iii. 62.
Haladdá, Haladdí, } = haridrá, i. 13. v. 24. (on the latter Sút. *cf.* note transl.)
Halio = hálikah, i. 10.
Havim = havis, v. 25 (*cf.* iv. 6).
Haśidu, -di, -de, -da = hasitah, xi. 11 (*Mág.*).
Hasaí, hasantí = hasantí, vii. 11.
Hasanto = hasan, vii. 10.
Hasiro = hasanaśílah, iv. 24.
Hassaï, Hasijjaï, } = hasyate, vii. 9. viii. 58.
Hálio = hálikah, i. 10.
Hiaam = hṛidayam, i. 28.
Hitaakam = hṛidayam, x. 14 (*Paiś.*)
Hittham = trastam, viii. 62 (*cf.* App. A, 37).[1]
Hirí = hríh, iii. 62.
Hire, *particle*, ix. 15.
Híraï = hriyate, viii. 60.
Huam (húam?) = bhútam, viii. 2.
Huṇa = hu (*root*), viii. 56, 57.
Huva = bhú (*root*), viii. 1.
Huvvaï, huṇijjaï = húyate, viii. 57.
Huvía = abhavat, vii. 23; *cf.* note transl.
Huvasu = bhava, ix. 2; *cf.* vii. 18.
Ho = bhú (*root*), viii. 1.
Hojja, hojjá = bhavati, bhavishyati, etc., vii. 20 (*cf.* note, transl.)
Hossam, etc. = bhavishyámi, vii. 14.
Hohitthá, Hohissá } = bhavishyámah, vii. 15.
Hohía = abhút, vii. 24 (*cf.* note trans.)

[1] Hemachandra gives three forms, *hittham*, *taddham*, and *tattham*.

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